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Along Multiple Paths

A Christian Imperative--Our Contribution To World Order

By ROSWELL P. BARNES

Reviewed By MISS ANNA A. MILLIGAN

"A CHRISTIAN Imperative" is an arresting title for a book. I am a Christian, so it must concern me. The word implies an obligation. Others may be concerned, but as a Christian, I must be concerned. So must all Christians. The remainder of the title tells what this obligation is—we must do something about world order.

There is no need to argue about the need for a change in the present world situation. We know that international affairs are in such a desperate state that something must be done by somebody or some organization or some institution; and we know that our national affairs are in such a desperate state that unless something be done, all kinds of calamities are predicted.

THE CHRIST WAY OF LIFE

It is evident that the world of itself cannot do anything to save itself. Neither can our nation of itself save itself. Only the Christ way of life can bring us and all the nations of the world out of the present chaos. The Christian Church is Christ's agency in this world. We Christians *are* that Christian Church. The author says if we could understand what God placed us in the world for and if we could have enough faith in Him to do His will, God might through us soon bring this world out of this present gloom to a brighter day. He also tells how many things there are that we Christians could do if we would, and argues that all that rulers and diplomats can do will be futile unless we do. Whatever of good there may have been in the existent world systems before Christ's time, the way of life as taught and lived by Christ was to set men right with God and with each other. Obviously that cannot be done through a selfish life by an individual nor by a nation through a selfish system of government. The

author insists that nations cannot enjoy mutual benefit nor exist in peace and desirable order, unless they are willing to forego the theory of national sovereignty. Nations must act as members of a family of nations—as the members of the family of God. No one nation should claim the right to decide what is right and just for itself if that decision means injustice or wrong to any other member-nation of the family of God.

SPIRIT OF SACRIFICE NEEDED

We cannot hope for a new world order until the spirit of sacrifice and willingness to make concessions controls the minds of rulers and the policies of the councils of national affairs. There is no necessity to cite the experiences of European nations since 1938. We know them too well. The history of these few years has shown the loss that has been sustained because several of those nations refused to cooperate for even mutual benefit. The result was subjection to a cruel power. Refusal to make concessions of self-interest caused the loss of national sovereignty.

The author maintains that if the United States had been willing to give up some so-called rights and had shown a desire for world order and justice at the beginning of the present crisis period, the present catastrophe might have been prevented. But we failed. He predicts that the time will come when we will be called upon for just such another decision. He says, "If we voluntarily make a concession of self-interest because of our concern for justice and order in the world, and do it in a spirit of good will rather than condescending arrogance, we shall renew men's hope and faith and, therefore, contribute to the moral force that will be necessary for the undergirding of any effective political structure."

The world order which is desirable and Christian can be achieved only as nations achieve it, as communities achieve it, as families achieve it, as it is achieved in church circles. The Christ way of life must be lived in all these relationships. It is going to call for a radical change of attitude by both parties in the industrial groups, by all racial groups, by all national groups, and by all religious groups. Any refusal to conform may wreck the order for all concerned. The new world order calls for the redemptive power of the Cross of Christ and the genuine conversion of everyone of us and a loyal obedience to Him whom we claim to serve.

THE CHURCH CHRIST'S AGENT

To repeat, the Church is Christ's agent through which He is to be able to accomplish that for which He gave His life and which He committed to us to complete. There is no department of the Church's work that has so clearly and fully revealed the sense of world responsibility and freedom from provincialism and selfishness as missions. It has meant the voluntary giving of money, time, talents, and prayers by the members of the Church, because of compassion for the sin and suffering of the world. Missions is the embodiment of this concern for a just world order and the best means of extending it.

Surely we realize that we have not been making Christ's way known to all men, nor in all the relationships of

life, nor concerning ourselves much over the world order. We know that we have neglected His altars, His house, His word, His day. As individuals we have not given ourselves to prayer, nor have we as a nation sought His guidance in national prayer. Rather we have followed our own devices and made our own plans.

The author makes it quite clear that the world order is what it is today because we Christians have acted as though national and international affairs are optional—we may take them or leave them as we choose. He says the problem of world order is an imperative and we cannot continue to call ourselves by the name of Christ, if we continue to regard it as optional. As American citizens we profess to "hold these truths to be self-evident" that every man has the right to life, liberty, and the pursuit of happiness, yet Negroes have grievances that cry to heaven, and working men and employers have grievances that have tested the very existence of our national government to the limit.

Surely there is a Christian solution to these problems. The Church and Church people have done something to make the love of Christ a reality in the lives of laborers and their children by establishing homes and providing means of employment for them in a cooperative community where the daily practice of justice and brotherhood are effective. Starvation prices for what a laborer produces and luxury prices for all he must buy do not tally with our high-sounding declarations nor our Christian principles.

WORLD TRAGEDY A CHRISTIAN'S CONCERN

Where there is tragedy anywhere it is of concern to Christians everywhere. We are responsible for attempting to secure justice and good will for every child of God. We should often remind ourselves of the deep significance of the faith we so easily profess and of its implications for our life in a world in which men and women everywhere are estranged by war, strikes, race prejudice and class hatred. Our author says, "What kind of world is this, in which half of each generation must be killed, in order that the other half may live out the remainder of their years in a confused post-war world of reconstruction?" We are members of the family of God, and we must not be content with anything that dismembers the Body of Christ—anything that is conducive to strife anywhere or injustice to any other members of God's family. If the Church permits bitterness and conflict to disrupt its fellowship, it will both fail the world and betray its own faith.

As the author presents his views on theories of government and practices of church and state, on the missionary enterprise and national sovereignty, one realizes what enjoyment there is in store for the members of a bona fide, good-old-fashioned, dyed-in-the-wool mission study class. One longs "for the days that are gone, Maggie, when you and I were young," days when such a class was taken for granted. One rejoices that there still are to be found such groups of ten or twelve who meet weekly, around a table, each owning a book, and having studied a chapter, come together with a qualified lead-

er to discuss the problems this author presents, to report the findings of research in the Bible and in secular history that this book calls out, and to debate with oratorical skill the current controversial questions this book offers, and above all to face the many challenges to individuals and churches and nations this author puts to everyone who reads the book —and without fail to pray all around the circle for the determination to know God's will, to do it, and to love it. For such a class, the study of this book cannot help being a brain tonic and a spiritual refresher course. Every member of such a group is thereby registered for a post-graduate semester, whether he holds a diploma from High School, College, University or only just from faithful membership in the Church of Jesus Christ on earth.

But where no such study is contemplated either entirely or in a modified form by such a group as a missionary society, it is possible for any group to get genuine benefit from the use of the book, whether one copy is the limit of expense incurred, or two perhaps, for the use of the members of the entire missionary society which may have reported fifty on the roll at headquarters.

Program Plans
Suggesting How to Use the Text Book

In the Beginning the author has outlined the eight chapters, and the Table of Contents lists the topics with pages where they are to be found. That will save a lot of exertion. One can see how these several topics could be assigned to different members of the group and each could be studied until understood and reported at the meeting, and given without looking at the text, with very stimulating effect upon the one who reports and inspiring to all who hear. One sentence from the assignment given by a member from her understanding of it would be worth 100% more than reading it all from the book, both to the one who gives it and the ones who hear it.

Chapter Two suggests another way to assign the topics, namely, to have each one to whom the assignments are made come prepared to report the sentence in the assignment that impressed her most and tell why. If this is done thoughtfully it could well draw out fruitful discussion of the duty of every Christian as an individual or as a member of the Church or as a citizen of our nation. Let me give one illustration — (chapter two, page twenty-five, second sentence in second paragraph): "The inertia of the great majority of the 'good' people may be quite as responsible for social ills as the initiative of 'bad' people." There is food for thought. Such an assignment can be made to advantage on every chapter.

In Chapter Three, if a variation is desirable the leader may assign to several different members of the society a quotation taken from the text, asking that each be explained at the next meeting and its application to the author's thought given.

A few illustrations will suffice:—

"He neither smokes, drinks, nor swears." p. 52.

"How sweet the name of Jesus sounds." p. 53.

"Let them stew in their own juice." p. 56.

"How can you federate a mongoose, an—" p. 65.

Or a few from chapter four:

"If I'm going to get a hat before—" p. 71.

"Lesser breeds without the law." p. 80.

"Young man, I am ashamed of you." p. 80.

"We cannot stand by with folded arms—" p. 87.

There are hosts of other quotations and this method too can be used to advantage on every chapter.

In Chapter Four more variety can be secured by listing the names of all the persons mentioned in the chapter and asking every member of the society to come the next time prepared to tell why at least one of them is famous. Here are a few of them:—

Mina Soga
Toyohiko Kagawa
T. Z. Koo
Bishop Azariah
Frank Laubach

Chapter Five could well be presented in the form of relating experiences of the author. These may be read from the book by different ones who have ability to read with understanding. (p. 106, 109, and in chapter eight p. 169.)

The letter received by Rev. Wm. Paton (p. 102) and the statement by Dr. T. Z. Koo (p. 107) could be added to the author's experiences. The discussion of these should lead to the question of Jesus' attitude and in closing the session the leader should read the paragraph in the middle of page 112 and the last paragraph of that section on page 113, and then prayer — earnest prayer should be made to the Father of us all by many of the members of the group.

Chapter Six has several excellent possibilities, if the class can be persuaded to accept an assignment of definite questions. These should call out profitable discussion also when reports are made at the next meeting:—

Why did U. S. A. not join the League of Nations and the World Court?

Is the author right in his statement of our responsibility concerning the League of Nations?

What proof can you give of the truth of paragraph three on page 120?

Has our government promoted definitely anti-Christian relations with any other nation? (p. 124-125.)

How does the Act of Havana bear on public welfare? (p. 133-134.)

Is there a need in the world? Are we as a nation able to meet it? (p. 136.)

For Chapter Seven, this will make a good assignment:

Finish the author's sentence and explain:

1. Our church has all it can do to .....p. 137
2. If he objects to this, he does not .....p. 139
3. The church denies its faith ..... if .....p. 139

4. The so-called patriots insisted that the magazine be removed on the ground..... .....p. 140
5. Perhaps there should be a roll of honor .....p. 140
6. ..... is the function of the local church .....p. 141
7. ..... may shock them out of their complacent .....p. 141
8. Prayer cannot be delegated to a national .....p. 145

There are many more pertinent sentences in the chapter that could be used in this same way. Naturally this session as well as all the other sessions of the course should not close without definite prayer. How tragic it is that we so neglect prayer!

For Chapter Eight, any of the methods proposed for the other chapters can be used. But that method should be chosen which will make it possible to drive home to every heart personal responsibility for helping to bring about a new world order based upon Christ's way of life. This Christian Imperative ought to be accepted by every member of the society as a result of the study of this book. Perhaps there is someone in the group possessed of more than ordinary spiritual insight. If so, it would be well to ask her to review this chapter as a whole for the closing class session of the course. One such person could stress Christ's purpose in His life on earth and what the Cross stands for and what redemption means in its deepest sense. She could give the true meaning of right, liberty and justice, and contrast the cost of war and peace and make clear our attitude toward each. She could tell the story of the author's humiliation and regret and apply the lesson to us. She could also tell the story of the conference of the churchmen with the prominent government officials and make its application to us. She could make clear the place of the missionary enterprise in the life of the individual and of the church and its value in the world, and she could stress the fact that all dynamic movements are costly and demand sacrifice. She could make the members see that the Church has failed to represent the Christian way of life in the past and the Church must choose between the way of selfishness and sacrifice for the future. The way of selfishness will be death. The way of sacrifice will mean life.

THE SHELTER

Thou hast been a shelter for me, and a strong tower from the enemy.
Ps. LXI. 3.

Soft and low the west wind sighs,
Darkness deepens in the skies,
Night upon the city lies,

Slowly disappears the day,
Passing peacefully away,
Even as we kneel and pray.

Quietly the moments creep
Ever onward, while we sleep,
Watch and wait, or vigil keep.

Suddenly there comes a cry
Warning us that death is nigh,
In the cool and cloudy sky.

Hiding in the shelter here,
We shall neither faint nor fear,
Knowing Christ is very near.

—*Laura Russell,* in *Life and Work.*
Quoted in *The Glad Tidings*

What Is Wrong

By MISS EMMA KENSIL

A GROUP of women are sitting together sewing and talking. A news broadcast comes on the radio and all stop to listen.

Mrs. J. Do you friends realize how we all stopped talking and sewing that we might listen intently to the news of the world? Seems as though I can't bear to miss one of these broadcasts, lest some great event of world importance should happen.

Mrs. R. But doesn't it make you afraid to listen so much? Sometimes after our evening broadcast, I go to bed and lie awake a long time just worrying over the terrible things that are going on from day to day.

Mrs. L. I always see men, millions of them, marching, marching, then fighting fiercely, and lying dead or wounded on the battle fields. I wonder there are any left to fight. And I think of the women waiting at home for the loved ones who may never return.

Mrs. A. To me it's the little children without homes and hungry. I can see them pulling at their mother's skirts begging for a piece of bread and she, poor thing, has nothing to give them. My own youngsters will be home from school soon and the first thing they'll say will be, "Mother, I'm hungry," and I am so glad they live in fortunate America, that they are strong and healthy, and that the cookie jar is full.

Mrs. R. What do you believe was responsible for starting this awful war? Was it Hitler? My, how I hate him! Sometimes he seems to me worse than the Caesars of old.

Mrs. A. There must be lots who love him, the way men rally around him.

Mrs. L. Just what do you suppose did get this terror started?

Mrs. J. The preachers don't talk about it as much as they used to. But I believe that plain old-fashioned thing called sin is at the bottom of it all. The prophet, Jeremiah, says that men's hearts are evil continually.

Mrs. A. Yes, and the Apostle John says that men love darkness rather than light because their deeds are evil.

Mrs. R. But whose sin is it? Hitler's? The German people's?

Mrs. A. Did you ever wonder if perhaps America is guilty of sin also? I was reading a book the other day in which the author suggested that if America had joined the League of Nations she might have used her great influence to make fairer adjustments after the last world war.

Mrs. L. I never believed in the League of Nations. Political governments are selfish organizations. Put their representatives together and each begins scrapping for the interest of his own country.

Mrs. J. Was it Woodrow Wilson who put forth the idea of self-determination, the right of the small nations to decide for themselves their own political set up?

Mrs. R. Yes, it was. And at once, each little nation began to grow cocky with its importance.

(Continued on page 341)

*A sketch given in a Mission Study Class at New Wilmington Conference, August, 1941.

Suggested Devotional Service

For Program-Study on "ALONG MULTIPLE PATHS—CHRISTIANITY AND WORLD ORDER."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1941: "COME" AND "GO."

March: Go, Crusading Expectantly: "Go ye into all the world and preach the Gospel." Mark 16:15.

(At front of room hang a large picture of "The Ascension" by Raphael, or use either a map or globe of the world with a Christian flag.)

Opening Thought: Psalm 65:1, 2.

The Lord's Prayer: (Pray in unison.)

Song: Bible Songs Hymnal No. 57.

Scripture Reading: Isa. 40:9-15, 28-31.

Poem:

"Thy will—it strengthens weakness;
It bids the strong be just:
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath the liberal sun,
O Lord, be there, Thine arm made bare,
Thy righteous will be done."

Song: B. S. H. No. 56.

Prayer:

That those nations which have precipitated the present war may see the folly and tragedy of their way.

That those nations which have been warred upon may have strength to stand in their hour of trial.

That all nations of the earth may turn from following evil ways and follow Christ who is the Way and the Life.

That every Christian may have a definite part in bringing the nations of the earth to a saving knowledge of the Lord Jesus Christ.

(For additional suggestions see 7, 30, and 31 Days in the Prayer Cycle.)

Poem:

"My cloud of battle-dust may dim;
His veil of splendor curtain Him!
And in the midnight of my fear
I may not feel Him standing near;
But as I lift my eyes above,—
His banner over me is love."

Song: B. S. H. No. 66.

Leader: Jesus often used the word "come." It was an invitation to discipleship. For example, He said, "Come and see"; "Come, follow Me"; "Come unto me" * * * and learn of Me."

Jesus often used the word "go." For example, He said, "Go ye into all the world and preach the Gospel to every creature." This was the parting command of Jesus to His disciples, to those who were His disciples when the command was given and to those who later would become His disciples. His early disciples, who were to go forth as crusaders heralding the truth and power of the Gospel, at once began the commanded work. We read in the Book of the Acts that, in the persecution that followed the martyrdom of Stephen, the disciples were scattered abroad, and that those who were so scattered went everywhere preaching the Word. Though laboring with great success, they did not complete the work of world evangelization. That work is ours to complete. We may be disappointed and discouraged with the results; yet we need to remember that we are not responsible for results. We are responsible only for obedience and fidelity. If we are obedient and faithful, we may leave results in the hands of God.

Responsive Reading: Selection No. 46 in B. S. H.

Closing Song: B. S. H. No. 147.

Mameetay

By CAROLYN RUSSELL*

MAMEETAY was born into the squalor of a little mud hut in the heart of Ethiopia not so very long ago. (As nearly as can be calculated, she is about thirteen years old now. All Ethiopians celebrate their birthdays together every seven years and she was born about a year after a birthday year and is about to celebrate her second one.) Besides the handicap of being born a heathen, she was nothing but a girl! The friends who came in to offer their sympathies to her parents, however, couldn't deny that she was an exceptionally beautiful child. Because of a lack of time for the selection of a meaningful name, she was dubbed Mameetay, meaning "little girl."

She grew up to be very independent because she was left alone much of the time. Although she was a good-natured, tractable child, she had a feeling of repulsion which took its most active form after she had learned to do the things every girl is supposed to know. She didn't want to be married off young as her playmates were. She had a streak of ambition in her, too, which is practically unknown among Ethiopian women, for they learn to take their lives for granted from beginning to end. She wanted to travel and see the wonders of the large city Addis Ababa, of which she had heard much from early childhood. She never spoke of her inward hopes or feelings to any member of the family, however, for they would have laughed her to scorn. Instead, she meekly obeyed her mother in her demands that she become proficient in the skills of the home arts. Mameetay learned to carry water from the community water-hole in a heavy clay pot upon her back, protected from the evil-eye by a charm placed over the opening of the container; to gather and carry large bundles of sticks and dung for fuel; to grind flour between two stones; to make thread from the raw cotton and to weave it upon the hand-loom; to weave beautiful baskets from the brightly-dyed reeds; to bank a fire so that there would be no need to travel to a near-neighbor's for live coals; to sweep the hard-packed dirt floors; and to do the many other things which would go to make her the efficient homemaker all women are bound to be.

Although her mother was very proud of her young daughter's nimble fingers and quick mind, she dared not tell her, for it would never do to let a girl know that she was worth any more than a beast of the field. She noted her striking beauty and dreaded the time that would soon come when the sunny-dispositioned child would be taken from her home forever. She would miss her capable help, too.

MAMEETAY GROWS UP

At the age of twelve, Mameetay was a handsome, well-developed young woman. She was not the negroid type, for her complexion

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*Carolyn Russell, a Freshman in Sterling College, Sterling, Kansas, is the daughter of Mr. and Mrs. Fred Russell who spent a number of years in our Mission in Ethiopia.

was a rich tan in color and her features were fine. She was not the angular child most girls are at twelve, but, rather, bore herself with a graceful air which would have done a queen credit. In spite of the heavy burdens she was accustomed to carrying, and the back-breaking work she did daily, she stood as straight as a rod. Her father noted her comeliness with satisfaction, for he could ask many cattle for her at her marriage. "She must marry soon," he decided one day and set about to do his bit to encourage the eyes of men who might be interested. "Come to me at once, Mameetay. Seat yourself upon this stump." With a piece of broken bottle he shaved a bald spot at the back of her head, the size and shape of a saucer. This was his formal announcement to any interested that she was available to the man who would buy her for the price he asked.

The following morning as she walked down to the water-hole, she was deep in thought. There welled up within her an extreme feeling of repugnance to the idea that perhaps soon she would be made a slave to a home. Although no love had been wasted on her in her paternal home, she had not been abused. She feared that perhaps her future home would be like that of one of her dearest childhood friends who had married a brutish man who beat her frequently. Suddenly she knew that she would not stay to face the possibilities of an unhappy marriage. She faced each man that she met squarely so that he should not see the tell-tale bald spot. Rather than remain at the water-hole where the town gossip was discussed, she hurried home to evade all possible observation. She remained close to home all day and laid her plans for her get-away. She knew that if those plans were to fail, the family's treatment of her would change for the worse and she would probably receive a terrible beating.

A FLIGHT FOR FREEDOM

As her father and young brother were bringing the cow, mules, goats and chickens into the hut for the night, she slipped out through the single door unobserved into the

THE SCHOOL BELL — This is the bell that Mameetay heard pealing its joyous tones as she entered the gate of the mission compound. This was a gift from an American friend to the Girls' School in Addis Ababa.

semi-darkness of the twilight. She clasped her few belongings to her and ran with all her might to put as much distance between heself and her home as possible in the shortest length of time. She ran as lightly and as speedily as the swift-footed gazelle, on the trail leading toward Addis Ababa. Upon peering fearfully over her shoulder to see whether or not she was being followed, she saw nobody and slowed her pace to a fast walk. She could hear nothing over the violent thumping of her heart. Probably she would not be missed before morning. If her absence were discovered she knew that the family would not venture into the spirit-filled night in search of her.

As Mameetay walked on, she had a sense of freedom which she had never experienced before. She did not fear starvation or lack of housing, for Ethiopian hospitality demands that any stranger asking it be given food and shelter. She would go on to the great city where some wealthy family, or perhaps a white family, might hire her as a maid-servant. She would like the excitement of living in the home of a high official. None of the drudgery to which she might be subjected there could be worse than that she had experienced in her own home, or might expect in one of her own in the future.

TERRORS BY NIGHT

Her thoughts were abruptly interrupted by the piercing siren-like howls of a pack of hyenas who had discovered food. Mameetay's self-

THE GIRLS' SCHOOL, ADDIS ABABA. This building was a gift from the Empress of Ethiopia to our Mission. Scores of Ethiopian girls were educated here. As the opportunity for our missionaries to return to Ethiopia for medical work is already assured as soon as travel permits, it may be the school will again be open to the little Mameetays of that land.

assurance drained away and she shivered violently. A call of a hyena pack is enough to frighten one when he is safely tucked in bed in the security of the hut! Now, even the crickets screeching near her gave her chills which chased each other up and down her spinal column. She broke out in a beaded perspiration. The brilliant moon lighting the trail ahead, the millions of glittering stars, the numerous charms which jangled loudly upon her wrists and ankles, and the leather pouches containing charms written by a Coptic Priest at her birth and hung about her neck could not quell her inward quakings.

The gruff roar of a lion sounded in the near-vicinity. She stood still, frozen in her tracks, irresolute as to whether to go on, or flee back to the certain protection of the little mud hut she'd left behind, presumably forever. With teeth set so grimly that they ached, Mameetay drew her *chamma** tightly about her and trudged on doggedly, facing the east and her new world. The loud sounds of the night became deadened as she plodded on, fighting off a sleepiness such as she had never known before. Night had never seemed long. She had always dropped into a deep, healthy sleep and morning had come soon after the setting of the sun! She watched the great silver moon wend its slow way across the wide, expansive sky and dip finally behind the mountain range behind her. It seemed an eternity before the sky in front began to grow pink, heralding the rising of the sun.

Day broke quickly and just a short distance ahead of her, Mameetay spied a tiny village. She quickened her steps a little, in spite of sore feet and weary muscles. As she neared one of the huts, she saw a gorilla hide spread out at the side and she threw herself down upon it in a heavy sleep.

It was high noon before the shrill cries of the curious children surrounding her awakened her. She stirred her stiff body into an erect position and looked about her in surprise, forgetful for the moment of the cause of her strange surroundings. She was dreadfully hungry and had never felt so weak and sore in her life. She began to scrutinize her environment. She noticed with interest a large gathering of people in the clearing at the center of the village. "What goes on there?" she asked one of the older girls.

"A man who can read is here!"

A STRANGE STORY

Mameetay had heard of people who could read. Of course the Coptic Priest read, but he read Geeze, a dead language. He could no more uderstand it than she. Truly, it was a novelty to see a common man read. She edged over toward the group and found at the center a very young man seated upon a rock, reading from a strange little book. She listened with interest at first out of pure curiosity, but some of the words struck her as having a strange meaning. She was soon bound in the same spell in which the others of the group were caught and remained silent that she might catch every word. Very

often the words, "Geta Yesus," recurred in his reading. This Yesus loved all people. Who was he? She didn't know the meaning of love; still it held a fascination for her. She wanted to learn more of the significance of the things the young man read.

As he finished his reading, he bowed his head and spoke to some one she couldn't see. He asked this being that each person there might find Him and that He would love them much in spite of their dark lives. Then he was singing. Such a song she had never heard! It had a beautiful belody; nothing like the monotonous chants and dirges she had always heard! The words too, held meaning though she did not understand.

"Na wadda libbay.
Na wadda libbay.
Na wadda libbay, Geta Yesus.
Zaray na, yay komaling.
Na wadda libbay, Geta Yesus.
(Tune and words of "Into My Heart.")

As the crowd dispersed, Mameetay was grateful that their attention was focused on something else, for she went unnoticed. Unthinkingly, she stepped toward the young man, juggling a barrage of questions, before she remembered that she was nothing but a girl, and a stranger besides. Before she had a chance to back away he spoke to her kindly and she was soon engaged in conversation with him.

"What were you reading?" she asked hungrily.

"This is a book which was given to me when I was taught to read in Addis."

"Can you tell me the meaning of what you read? I cannot understand it."

"If I tell you of the things that have happened to me since I left home," he began, "I believe you can see the meaning of that which I read. About four seasons ago, I had very sore eyes. The witch doctor put red pepper in them to drive out the evil spirits abiding there. The pain was driving me mad and besides, I was nearly blind. I began to have very bad pains in my head also and those, too, were caused by evil spirits, according to the witch-doctor. Already he had taken many goats from the family herd in payments for his services upon my eyes. For one more, he said that he knew a sure remedy for evil spirits in the head. Since I am the only son of my parents, they wished in the worst way for my well-being. They accepted his offer. A hole was cut through my temple to allow the escape of the evil one.

"That very day there passed through our village a traveler who had been wonderfully healed of some illness by white healers who lived in Addis Ababa. He told my parents that the only chance I had for life was to be taken to these wonderful men. They were willing to try anything, for I was not getting better!

"At once I was taken to the strange men and I stayed with them in a wonderful building for two seasons. My eyes are now as good as ever and a silver plug was put in the hole of my head to stop dirt from sifting in. These men told me that my life had been nearly gone and it was a miracle of Geta Yesus

that I remain alive today.

"As you wonder about the love that Jesus gives all, so did I. Each day as I lay on the bed, a man would read from this little book which I read today. As I was becoming well I grew to have a feeling of love for Him who made it possible for the great white men and women to heal others as they healed me here in our country.

"I wanted much to learn more of the man of whom I understand so little, even now. As my sight was restored, I was taught to read and learned quickly. When I left to return to my village, I was given this beautiful book to read."

"Yes, I think it is beautiful too," sighed Mameetay. "Indeed, it has such a very different view of life. Where life only held drudgery and a hopeless end, now it holds hope! You read that promise where God sent His Son to earth that in throwing our whole weight upon Him we might have life forever. I knew that there was a God, but only one whom I must fear and hold in awe, rather than one who would care for me. How can the Master Jesus come into your heart as you sang?"

"Although He is very new to me, I believe I have Him in my heart," replied the young man. "Ask Him nearly anything and he will help you if you follow His teachings. He is kind and good and will keep you from harm and will help you to live a better life.

"I believe He must have been watching over me last night as I travelled ,and kept me from harm or danger!" she exclaimed.

"I saw that I did not know you," he said, "but I thought perhaps your family had moved to my village during my absence. Why did you travel by night? Where do you come from? Do you not know that it is dangerous even for man to travel by night! Where are you going?"

Mameetay was a little abashed by these questions but he had won her confidence and she told him her whole story.

MAMEETAY FINDS REFUGE

The young man did not laugh at her, but, rather, asked her if she wanted to live a new and happy life. He was sure that God had a plan for her, or their meeting would not have come about as it had.

"I would rather do anything than work at home," she said. When he remained silent for a moment, she broke out with, "I shouldn't have told you! You'll send me home! Well, I won't go." She turned to run away.

A note in his voice stopped her. "He needs strong women like you. Yesus might be able to reach many through you who could not hear of Him otherwise."

"What! I am nothing but a woman! How could He use me?"

"There is a girl's school at the mission where I was healed. Reading is taught as well as happier ways of living. I believe you would do well there."

"A girls' school? Whoever heard of a woman knowing how to read! Do you mean it? But — why should I doubt you? No man has ever treated a girl as kindly as you have

*Chamma—an outer garment, the size and shape of a sheet which is draped around the wearer, more for appearance than for warmth.

treated me. If Christ's Love can make lives be like yours, I want to live for him, too. I want to go now!

"Oh, but first — I must have something to eat."

After being fed by one of the villagers, she again set out for Addis Ababa with a more definite goal in mind. She had received instructions from the young man on the directions to the mission and her feet took wings.

Mameetay arrived in the great city of which she had dreamed. Tomorrow would be a new day in her life. Following the directions given her she had no difficulty in finding the mission, and she was admitted by a kindly keeper. A strange sound fell upon her ears; she saw a girl about her own age joyously ringing a bell to call the pupils to their studies. She gazed at the school building—a place where girls were taught to read, and her heart was deeply stirred. As the gate keeper shut the great iron gates, she knew that they had closed her old world behind her.

A SHORT SHORT STORY

Admission by ticket only — except for those who climbed the fence.

FOR our school Thank Offering service this year we used the pageant "Light in Darkness." We could not give a general invitation for the mothers to come as there is not a great deal of room in the church after 300 are in, and then anything that resembles a play or dialogue just sets the women off and they flock to see it. We decided to invite only the members of the women's missionary society and one guest for each, making out tickets for them. It amused the members of the missionary society as many women in the church had been careless about keeping up their membership and of course they wanted tickets and couldn't get them except as guests. The women were to sit in the back of the church, no babies were allowed and there was to be no talking in the church. All this was printed on the tickets. Of course many came without tickets and were not allowed to enter; many brought babies and either had to take them home or hand them over to servants who had come along just in case I was hard-hearted enough to keep them out. We had roped off the seats for the school children and when we marched them in there was a good deal of talking going on among the women. So I spoke to them, saying we had trained the children to be reverent in church and we wanted complete silence, and after that we had beautiful order. We were a bit late beginning because of late comers but finally we locked the gate and began the service. After the teachers and I left the gate at least six women climbed over the fence, an iron picket fence six feet high!

Venna Patterson

The Battle Of Africa

By JULIA LAKE KELLERSBERGER

BATTLEFIELDS no longer have dimensions and fighting men no longer can be counted. We have ceased to think in terms of Hastings and Waterloo, but speak all too inclusively of the battles of countries and continents. We say that the "Battle of France" is finished and that the "Battle of the Atlantic" is imminent, but not many of the Christian soldiers that constitute the King's army in America realize that the "Battle of Africa" has been on for over a century. Without mechanized units, without Panzer divisions, without glaring headlines in daily newspapers, a more strategic war has been waging than any now being fought between Allied and Axis powers, and a greater *Blitzkrieg* has come than the one long expected on England.

Ever since enmity arose between the first woman and her subtle Tempter there has been constant fighting between the powers of light and darkness and those of good and evil, between the forces of Christianity and those of pagan and godless civilization. The dark continent opened to the light by David Livingstone has become a vast battleground for these antagonists. Africa has known more invasions by alien armies than neutral Belgium or shell-shocked Poland. There were raiders in the Atlantic long before the *Zamzam* was sunk, raiders not flying the hated Swastika but the honored flags of Christian nations, and in their hold was contraband of war, the deadliest weapons with which to capture the bodies and to kill the souls of men. They were out to raid Africa for her rubber and her ivory, for her jewels and her precious metals, for her copper and her radium, and for the most valuable possessions of all—her people! These invaders were not equipped with armored tanks, machine guns, and airplanes, but with handcuffs and shackles, with pick axes and shovels, with copper smelters and cotton gins, with pouches of tobacco and barrels of alcoholic liquors to take the *Africans from Africa and Africa from the Africans*. From the sky in trimotored planes, up the rivers in streamlined boats, over the land in air-conditioned trains, and along the highways in high-powered cars they now come. It is not the army of Adolf Hitler accompanied by his thousand scientists and technicians; it is not the army of Benito Mussolini and his Abyssinian troops; but it is the united forces of Material Progress on an "all-out" raid for gain. The enemy is subtle and hard to recognize, for he is camouflaged in the uniform of an ally. Like torpedoes accurately aimed from enemy warships, godless civilization has hit Africa with a crushing impact, leaving floating wreckage everywhere. It is up to the Christian army to send well-manned lifeboats, in sufficient numbers to carry the Bread and Water of Life to those who are left spiritually hungry.

Commercial companies and big-business interests armed with abundant capital and an indomitable purpose are seeking to capture Africa. Their aim is to place their product

in every hut to be used by every national. So thorough has been their invasion of even the bush territory, and so effective has been their propaganda that thousands of inhabitants will spend all of their wages earned by a day of hard labor beneath the tyrannical tropical sun on the white man's cigarettes which they have learned to smoke, on the white man's liquor which they have learned to drink, and on the white man's clothes which they have learned to wear. The only pictures of our Lord that many Africans have ever seen are gruesome ones of him weeping on wine bottles which line the shelves of many stores catering to local trade. The name of this alcoholic beverage is "The Tears of Christ." Such travesty is significant, for Christ must surely be sorrowful in spirit over the "Battle of Africa" as it seems to be going today. Were his allies as zealous that the blood of Christ be appropriated by every African for the cleansing of his soul as his enemies are zealous that "The Tears of Christ" be drunk by every African for the ruination of his body, then the turn of the tide for victory would come.

Material conquest has come to those beguiling the African with gaudy trinkets, bright accessories, and cheap rayon silks that fed the roaches overnight and that will stand but few washings with the heavily perfumed strong lye soap offered for sale in the market places. I saw one woman, typical of many, wearing such a silk originally printed in polka dots, but every dyed dot had been eaten away by insects and her shiny black skin showed through in circles symmetrically spaced. Upon her arms were white celluloid bracelets, highly inflammable, a cheap imitation of the beautiful ivory ones worn by her ancestors. Serious burns have resulted because of this popular "costume jewelry" for they explode when the wearer bends over the open campfire to cook her simple meals. A hut was burned and a whole family were recently annihilated in this tragic way.

A vivid and typical picture of the modern African youth remains in my memory for I saw the personification

Jubilee of Christian Mission in Central Africa

of him just as I was leaving Africa a few months ago. He walked proudly into the schoolroom with a new felt hat cocked over the wrong eye. He wore a white silk shirt and stiffly starched white duck trousers much too large, from the hip pocket of which a crimson handkerchief was ostentatiously displayed, matching his crimson tie. Torn golf hose and tennis shoes dyed with blueing completed the ensemble. In one hand he carried a walking cane which he whirled as carefully, carelessly, as an English lord. Beneath the other arm was tucked a book written in English which he could not read but which he wished to produce. The book was entitled *For Sinners Only.*

The call to "Come over into Africa" and help these "sinners only" is greater than it has ever been before, for the African is making money and does not know how to spend it wisely; he is acquiring knowledge and does not know how to use it; he is imitating the white man but does not know what qualities to choose for emulation. One commercial company alone spent one million francs in one week's time for labor in the cottonfields, but those who receive this newly acquired wealth are throwing it away upon the things which moth and rust doth corrupt and for which thieves break through and steal. They know little about how to lay up for themselves treasure in heaven, for there have been few to teach them.

When the financial depresison hit America a decade and a half ago the "Battle of Africa" was just beginning to be fought with new strategy. The fighting was getting hotter and the firing was more accurate, yet the Christian army had to withdraw from many outposts, and those who were left at home to keep the home fires burning let them flicker and almost go out. When soldiers in the front-line trenches on the far-flung battle line fell in the ranks from overwork and from the heat of the fray, there were no recruits to replace them, and gaps were left unfilled. The lines have been increasingly thinning. From the porch of my African home I can see dimly in the distance the plant of one of the largest diamond-mining companies in Africa. The foreign personnel in this one place far outnumbers the Protestant missionaries in the surrounding countryside. Those who are willing to sacrifice to obtain commercial diamonds are greater in number than those who are willing to give their all to obtain precious black diamonds. Those who come to make a living outnumber those who come to live a life.

It is not the time for disarmament. It is the time to remobilize. It is not the time to retreat but to go forward. To those who believe that superficial civilization cannot save Africa it is time to gird up the loins for action. The feeding of her hungry on foreign food, the clothing of her naked in modern styles, the teaching of her ignorant the mere ruffles of learning instead of sturdy garments of true wisdom, and the binding of her wounds without the application of a disinfectant—these things are not sufficient. They are like giving lifeless men crutches to make them walk. Christ describes such an attempt as whitewashing the outside of the sepulcher when within are the bones of the dead.

To prove the truth of this statement, a well-known bishop in Africa took six promising native lads under his supervision. He fed and clothed and educated them but waited until he had finished their training before he explained in whose name he had undertaken to help them. It was too late. As soon as they had secured all they could get in material gifts from the white man each returned to his primitive environment to sink as low in moral degradation as the least of the underprivileged in the bush village.

Only a few years ago a prominent Belgian Congo chief who had been educated in Europe and could speak several languages, who wore European clothes and lived in a European-styled home, whose daughter had married a white man, and who was pampered and spoiled by the accouterments of civilization, forgot his white collar and his fluent French and killed and ate, in a ceremonial ritual, a woman and her child within thirty miles of my Congo home. Such for those who are educated without the constraining power of the evangelical gospel!

Our treaty has been made with Christ to "Go into all the world and preach the gospel to every creature."

When other mission fields are being temporarily closed, Africa is still wide open. Let us establish a protectorate over her spiritually needy territory before it is too late. Let us take possession of that strategic country in the name of the King of kings and hoist the Banner of the Cross over her vast territory. Let us emulate the example of the missionaries bound for Africa on the ill-fated *Zamzam* who were willing to follow the order of their divine Commander-in-Chief at any cost. Let us send them back with hundreds of others to win the *Battle of Africa* for our King.

The Methodist Woman.

WHAT IS WRONG

(Continued from Page 329)

Mrs. J. And the big nations began to exploit them to put them in their places.

Mrs. A. You do not really believe that the United States of America has ever exploited anyone? Has that thing called National sovereignty over-reached itself?

Mrs. J. I am watching my dear country right now. What about our Reciprocal Trade Relations? What about the Argentina canned beef incident? What about our occupation of lands that belong to other nations?

Mrs. L. We've been talking about the sins of others. How about the sins of us four sitting here? I would like to recommend a book called "A Christian Imperative," by Roswell Barnes. It is right off the press and discusses the very topics we have been talking about. Perhaps it will lead each of us to see her own personal responsibility.

Mrs. A. There's the door banging. The children are home, calling, "Oh, Mother, we're so hungry." Wait a few minutes longer, dear friends. The cookie jar holds enough for all. Ships still travel to foreign lands and we may all have a cup of tea.

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

"THE AMERICAN COLLEGE FOR GIRLS SENDS OUT A NEW GROUP OF GRADUATES"

This is the caption of a report of the commencement exercises of the Girls' College in Cairo, as given in the daily paper *El Maaref*. The article is illustrated with pictures of the speakers of the day, of the guests of honor and of a portion of the great audience that attended the exercises.

"Among the best educational meetings in Egypt," says the reporter, "is the Commencement of the American College for Girls in Cairo, for the presentation of diplomas to the graduates. A great audience of Egyptian notables is usually present (There were 1800 present and all admitted by ticket as the number must always be limited). Among these were the alumnae of this magnificent educational institution. This year's commencement was held last week. Multitudes of notables attended. Dr. Hassen Sadek Pasha was the speaker and many cabinet ministers' wives and daughters were present. The Prime Minister with his wife and several of the Ministers were also present."

Under one of the large pictures, eight and a half inches wide, is the following description:

"The Guests of Honor joining in singing the College Song: The picture shows Mr. Alexander Kirk, the American Minister, and on his right Dr. Hassen Sadek Pasha, Minister of National Defense, who was the annual speaker; Mrs. Sirry Pasha, wife of the Prime Minister;

Graduating Class of the American College for Girls, Cairo, Egypt (One member absent).

Mrs. Sadek Pasha, an alumna of the College; El Ibrashi Pasha, whose daughter was one of the graduates and His Excellency the Prime Minister at whose left stand the Principal of the College and some students."

Another picture shows a part of the audience and the comment accompanying it is: "Here are some of the people invited to the Commencement of the American College for Girls, among whom we see the daughter of H. E. the Prime Minister with her bridegroom, Professor Mahmoud Younis. This was the first public meeting they attended after their marriage, having been married just the preceding night."

It is of interest to note that the wife of His Excellency the Prime Minister told the American Minister that a much earlier Commencement at our college was the first occasion on which she appeared in public without a veil. Her husband said to her. "Today, if you have courage, you may appear without your veil." Her reply indicated that there was no doubt about her courage!

AN APPRECIATION*

Miss Helen Martin, Ped.D.
Supt. Girl's College,
American Mission, Cairo.

Dear Dr. Martin:

It has been my hearty aspiration, since your last marvelous and successful Commencement to write a few words of personal recognition and appreciation of the far-reaching and lasting impression and results you are achieving.

All I read or heard about that opportunity deepens my conviction that it was rather a glory to Christ. From its opening prayer till its conclusion it bore the Christian stamp and seal it always represented. The open testimony of H. E. the Minister of Defense thrills our hearts with joy, adoration and thanks to God, to your Staff and to your Board of Trustees.

In Vol. 4 (Madras Series), Page

*This unsolicited letter from an outstanding minister of the Church in Egypt is an indication of the value placed upon the work of this school for higher education.

Graduating Class of the Preparatory Department of the American College for Girls, Cairo, Egypt.

136, one finds the foot-note: "In other schools we have been in danger of building up in our schools what we call 'Christian character on natural foundation.' I wonder if that is partly, at any rate, the cause of much of our failure." Thanks to God for building on Christian foundation and for safeguarding against secularism that has beset many institutions in the last days.

We must all express our hearty admiration for broadening the zone of the services rendered by your lovely and beloved institution.

May God keep its Christian banner and standard high and glorious irrespective of all hindrances or difficulties that may interfere.

Very sincerely,
(Rev.) Wahby Boulos,
(Stated Clerk of the Synod of the Nile and Representative of the World's S. S. in Egypt and Sudan).

A MEMORABLE JOURNEY

By MISS JOSEPHINE JACKSON *

What a wonderful time we h coming home from Cairo! I w very sorry to leave my work at th College for Girls, but all seemed t think it the wise thing to do. I d not relish the idea of travel at th time. However all submarines a planes decided to leave us alone an we enjoyed the long eventful jou ney.

Our first port of call, Colombo, Ceylon, was fascinating indeed. We were disappointed when we first heard that we would have to remain in Sydney, Australia, for at least one month, but our stay turned out to be a most happy one. We were delighted with Sydney, because it seemed so American! A few days after our arrival most of

* Miss Jackson, a short term missionary, was one of the large party that made the long journey from Cairo to San Francisco by way of Australia.

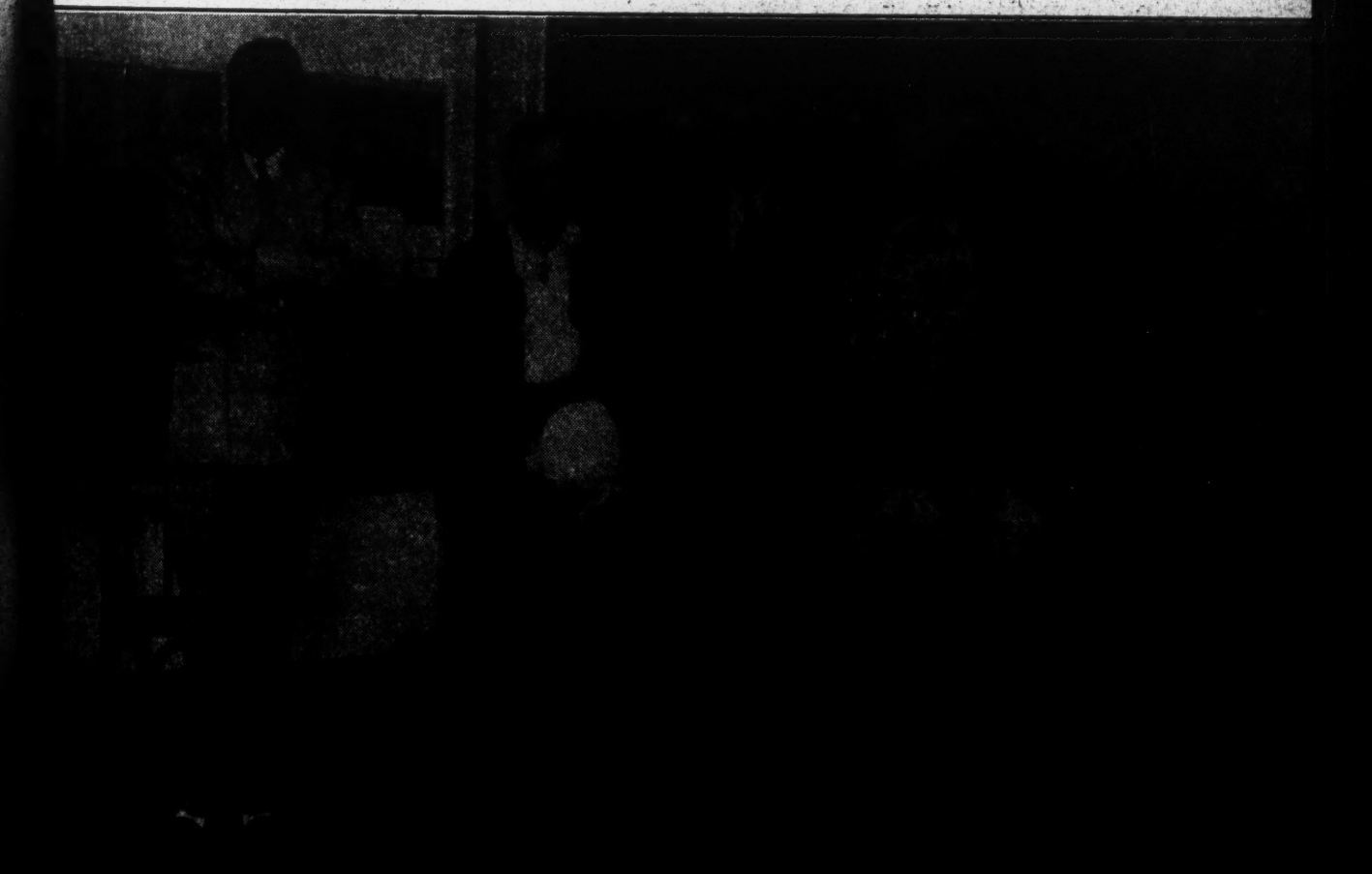
A Part of the audience at the Commencement Exercises of the American College for Gir Cairo, Egypt (1941)—1800 or more were present. Formerly a large tent was put up f this occasion. More recently a large platform with a canopy over it, has been erected i mediately in front of Dales Hall — the College Chapel. On the platform can be seen th graduates and speakers and special honor guests. The guests are seated in the open s between the chapel and the main college building. The exercises were held at six-thirty P.M

The American Minister visits a group of Alumnae of the American College for Girls, who gather every Tuesday to sew for the Red Cross and Red Crescent. Standing left to right: Dr. E. E. Elder, Lily Mishrak Stambouli, Miss Sarah Meloy, Dr. Helen Martin, Mr. Kirk, the Minister, and Miss Mona Doss. The group varies in number from 8 to 15, but some of the group are always to be found on Tuesdays doing their part for the war.

our party moved out to a lovely resort hotel at Bondi Beach, a suburb of the city. It seemed queer to be living at a resort in August, where there was no holiday crowd. The reason, of course, it was the end of winter in Australia, and too chilly for swimming.

One of our most interesting trips was to the Blue Mountains. The Australian Bush was beautiful but we were told not as green as usual because of scant rainfall the past months. From a very high peak, Echo Point, we could look out over a wonderful canyon where we saw

His Excellency, the American Minister, Mr. Alexander Kirk visits the Kindergarten. Standing left to right: Mr. Kirk, Dr. Helen Martin, President of the American College for Girls; Dr. E. E. Elder, and Miss Sarah Meloy. The child in the white cap is Mulata-Werq Biru, daughter of the Commander-in-chief of the Ethiopian Army.



the "Three Sisters", "Orphan Rock", "Ruined Castle" and many other unusual rock formations, clothed in mist, and actually blue. We had a ride on a Scenic Railway, a cable car which drops 1300 feet in one minute. On our way back we stopped to see the famous lyre birds, the only two in captivity in Australia. What gorgeous feathery tails they had!

The people in Sydney were more than kind to our large party. One night we were given a lovely reception at the St. Stephens Presbyterian Church, where we met many fine Christian people. Later we were entertained by some of them in their homes. The Moderator-General of the Presbyterian Church was present at the reception giving us a very hearty welcome and telling us of the work of the church in Australia. The four weeks raced by so rapidly that when we steamed out of Sydney's beautiful Harbor on September 18, we felt that we were leaving many real friends behind us.

My two years in Egypt will always stand out as the two happiest years of my life. I appreciated the great privilege afforded me and I hope at some future time to journey back to the land of the Pyramids.

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

NASIR NEWS

On Oct. 2nd, Dr. Dougherty left Nasir for Ethiopia. He had been looking forward to making this trip for several months, but it was impossible to get a permit from the Sudan Government to enter Ethiopia. Finally this permission was granted, and he was on his way. He arrived in Sayo on Oct. 10, but at this date (Nov. 5) nothing more has been heard from him. When he wrote he had just arrived in Sayo, and was spending the night with the political officer in charge there. He reported that Belgian officers were living in the mission houses, but that he had not been out to the mission. He was intending to pitch his tent out among the people the next day, where he could get in close contact with them. He had seen some of our former Mission teachers in Gambeila, who were interpreters for the English officials. A further report of his trip will be given when he returns.

HARVEST

Yes, the harvest is all finished now, and there was a much larger one this year than there has been for several years in this locality. When you hear the word "Harvest" of what do you think? Large binders, threshing machines, wagons or trucks filled with golden grain starting off to market? Well, harvest here is not quite like that. Only a very small patch of dura is raised. This of course is threshed by hand. And it is taken to the merchants in half gourds carried on the heads of small boys or women. Even this which is sold really should not be, for the people will be hungry long before there is another harvest. But they long for a few beads, or a piece of bright colored cloth, or a foreign dish, so they take their precious little amount of dura and sell it for precious little. The Mission crop of dura amounted to about 120 bushels.

ANOTHER HARVEST

Yes, indeed! Another Harvest—the Harvest of Souls. What a Harvest! "Lift up your eyes, and look on the fields, that they are white already unto harvest." On October 19, there were eighteen souls harvested for the Kingdom of God here in Nasir. Nine were men, for they

had all taken the tribal marks except two, and nine were girls. These had all been given special training in the Inquirers class for a long time. They all seemed happy to take this step and become children of a King. After the baptismal service, all the native Christians and missionaries partook of the Lord's Supper. There were fifty-one natives who partook. Both of these services were most impressive and will long be remembered here.

EDUCATIONAL CONFERENCE

Mr. Adair leaves today, Nov. 3rd, for Malakal where he will attend an Educational Conference sponsored by the government for all the Missionaries in the South Sudan. This is to be a two weeks' conference on methods and plans for the educational work among all these tribes—The Shullas, Dinkas, Anuaks, Nuers and others. When Mr. Adair leaves there will be no man in our station, but we women all feel quite confident that we can "carry on" by ourselves. This is a government post, however, and there are two resident British officials just now.

CLINIC

During the absence of Dr. Dougherty, Miss Soule has been carrying two loads—the Girls' School and the clinic. Last Saturday there were seventy-two patients at clinic. When she comes over at night to listen to the news over the radio, she sometimes tells me of the different cases that have come in. This is one time I wish I were a trained nurse that I might step in and help. Often the sick are not brought to clinic here until they have tried all the witch doctors. This is especially true of those who live some distance from Nasir. One man was brought in last week in a canoe from far up the river. He was in a terrible condition, and almost past recognition as a man. But all of these who come and need help, receive it here.

LIVES SAVED

Years ago when the mother of a young baby died in or near Nasir, the baby died because no one thought a baby could live without a mother. But now things are different. When a new baby is left without a mother some one says, "Just take the baby to the mission. They will give you a bottle and a funny thing that the baby sucks, and prepare the milk for the baby and it will live." And in many cases that is just what happens. Miss Soule has been preparing milk for two babies for some time now. But the father has to work to pay for the milk. These babies are not only living, they are thriving, and growing as well as any baby could.

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

INITIATION WEEK

By MISS EVELYN CATHCART,
Sheikhupura, India

Some years ago a little school was started in Sheikhupura, in the *basti*. The *basti* is the outcaste section of a town or city, where Christians live. Few of these humble Christians are educated and they do not even consider sending their children to the government school. One aim of our little school is to get the children started and thus create a desire to learn to read, at least. Later they can continue in school if they so desire.

School opened in September. In April we took in a new group. Knowing some of the difficulties which the teacher would encounter I spent several days with her to get these new pupils initiated. My pur-

(Continued on page 381)

President's Page

Dear Friends of the Women's General Missionary Society:

Have you been thinking about the Annual Convention of the Women's General Missionary Society? Although the date is still months ahead, June 19-23, plans are already under way to arrange for the meeting which is to be held in the First Church, Akron, Ohio.

The members of the Local Committee of Cleveland Presbyterial are making preparation to care for their guests. It takes careful planning to provide for so many, that all may be comfortable. Presbyterials are sending in their lists of names of official delegates. Some societies and presbyterials are working strenuously in these last months of the year that they may have their names on the Honor Roll when reports are read at the Convention. The Thank Offering is already gathered in and we eagerly wait for the announcement of the total sum. The officers of the convention have been at work, hoping to arrange a program that will be interesting and inspiring, and helpful to a better witness and a larger service in the missionary cause. Suggestions from others have been followed so far as possible. But the need for more than human wisdom has been keenly felt in attempting to arrange a program that will be adequate for the occasion. Will you pray that every one in any way connected with the Convention will be given the guidance and strength, the wisdom and power, which are necessary that our meeting together may not be in vain?

A great many of you are looking forward to attendance at the Convention for the first time; others, who have attended many conventions, look forward with pleasure to yet another. May these five days from Friday through Tuesday give to all opportunity for delightful comradeship with our missionaries, the members of the Women's Board, leaders, speakers, old and new friends; give opportunity to hear and know of the work which the Women's General Missionary Society supports and administers, and give opportunity for deep inspiration through Christian fellowship in praise and prayer.

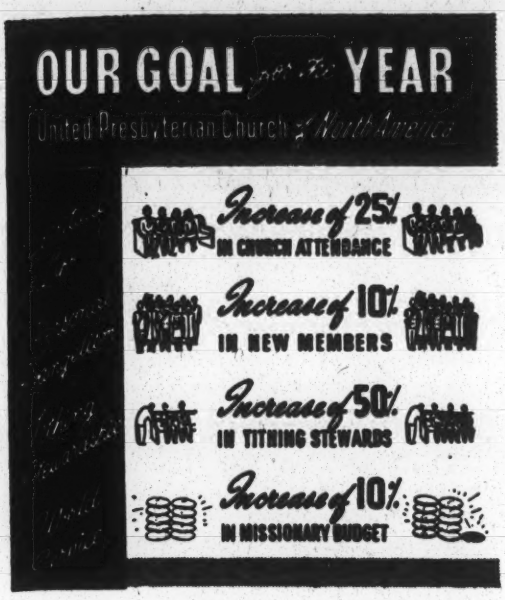
May the message of the words chosen for the theme of the Convention burn into our hearts in these troublous days when the ministry of love which the church can give is so much needed: "Shine ye as lights in the world holding forth the word of life."

Mrs. R. W. Caldwell,
President of the Women's General Missionary Society

THE GREAT lesson of the Revival of the eighteenth century was that it did not plan a new order but made new men. Ideals impossible to human nature alone became laws of life to newborn people.—*Rev. J. Willis Humphrey* (British Weekly).

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.



THE RISING TIDE

The Chart setting forth the goals of the United Presbyterian Church for the ecclesiastical year, April, 1941 - March, 1942, has become familiar to all church goers. These goals are: Deepening of the Spiritual Life; Personal Evangelism; Increase of Tithing Stewards; Increase in Missionary Giving.

It is self-evident that if the first were attained—the deepening of Spiritual Life, that the Increase in Attendance at church would follow; if the church members had the "real thing" to quote Leslie Weatherhead, they could not keep it hidden (the early disciples could not). Telling others would result in new members. A new joy in service and witnessing would lead members to say, "What shall I render unto the Lord," and inevitably if they studied His Word prayerfully, they would find that God had marked out a very distinct method of giving. This study of the Word would make men and women turn their eyes to the dark world lying in the evil one and the question would arise in their minds, What can I do to send the light to these who know not of Christ? The awakened conscience would ask in a period of self-examination, Since I am spending many dollars every week on my own pleasures and appetities, should I be content to give but a dime a week to the great cause of telling others of the wonderful joy that I have in Christ's service?

The General Assembly has laid certain responsibilities on the Women's General Missionary Society which enrolls about one-third of the women of the church. The other two-thirds are included in this Call to advance, but so are the members of the missionary societies.

An awakened church would inevitably interest more women in missions; it would mean more members, better informed women, more prayer circles, better attendance at all meetings. Perhaps the responsibility of the one-third is greater than that of the two-thirds because its members have already caught a vision of service. Everything that

can be done to promote interest in special work will react on the whole congregation, and every gain toward the goal of the year attained by the congregation will react on the missionary society because the W.G.M.S. is a part of the whole church.

If the tide rises in one place it will rise all along the shore. Two months of the year remain for intensive service to bring the whole life of the church to high tide. Every organization should feel its power, for "the rising tide lifts every boat."

WORLD DAY OF PRAYER—1942

A Statement Issued by the National Committee of Church Women

Have you begun making plans for next year's observance of the World Day of Prayer? It is none too soon!

The date is—February 20, 1942.

The Theme is—"I am the Way."

This theme is beautifully developed under seven titles:

I am the Way: the Way men have lost
the Way back to God
the Way of self-surrender
the Way of peace
the Way of love
the Way of light
the Way of power

Without doubt, we all agree that an out-pouring of prayer is needed as never before, and perhaps we all need heart-searching as never before! This program, if used in a truly humble spirit, may lead many of us to find "The Way" more surely for ourselves and thereby show to us as Christians the way of power that together we may find the way of peace and love and light for our troubled world. To this end may there be more observances than in any previous year!

It is heartening to watch the development of the Day of Prayer from year to year. As encouragement to all those who work hard for their local observances and to give to isolated groups a sense of being part of a "great throng of believers" we quote a few figures from our records.

	1922	1930	1939	1941
Programs printed	75,000	261,500	376,000	444,500
Observance in U. S.	25	1,484	3,500	5,380

We cannot urge too strongly that you order your materials as soon as possible after you receive sample copies. Many orders last year could not be filled. It would be greatly appreciated, if you would co-operate with the offices to which you send orders, by paying for material in advance. The time and expense involved in sending thousands of bills could so well be used in other and more significant ways! A local "revolving fund" to which the churches of the community contribute, makes it convenient to do this.

In this momentous period of history, we need to be far more conscious than many of us have been in the past, of the world-wide nature of our Day of Prayer. How easy for us who can meet without any real hindrances being put in our way, to forget that for many thousands of our fellow-Christians, observing the Day of Prayer requires courage and fortitude. Even the physical difficulties in some countries are formidable but there are other and more serious problems to face.

Did you know that last February, in Korea, seventeen Christians (missionaries and others) were imprisoned because of the World Day of Prayer? The immediate cause was the Bible verse in our Day of Prayer Program: "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." It seems almost like the Acts of the Apostles relived today, when Paul was put in jail for similar statements displeasing to the government. Many of those in Korea are still imprisoned; your earnest prayers should rise daily for the safety of these valiant followers of our Lord. Among many others whom we should uphold in prayer, are the women of Great Britain. For many years they have wanted a headquarters for their growing World Day of Prayer work; at long last they had secured such a central location, only to have it completely destroyed by bombs; their printing plant in another part of London was also lost. Yet in spite of such widespread destruction of property and dangerous situations more Day of Prayer services were held than ever before, the Salvation Army alone being responsible for 262 new meetings.

With an increasing sense of one-ness with women the world around, may we all unite in prayer, not only on this special Day we plan for, but on all the days between, that the people of every land may find the Way, the truth and the life, in Christ Jesus.

National Committee of
Church Women

THE PROGRAM FOR THE YEAR

On another page we present the Program for Women's and Young Women's Missionary Societies for the ecclesiastical year April 1942-March 1943.

As usual the Program follows the theme suggested by the Board of Administration for the denomination, which this year is to be Evangelism. The Missionary Program Theme will be "Bearers of the Light." A study of soul winning in the home congregation and in our various mission fields ought to lead every member of every society to become a "Bearer of the Light."

Since the first interdenominational study book was issued in 1900 United Presbyterian women have kept step with the great world program. In their studies they have become acquainted with every country on the globe where the Gospel has been carried: not these places alone but the unevangelized areas also. This year we study Latin America. It is a combined Home and Foreign study, since some denominations carry on work in Latin America under Home Mission boards and some under Foreign Mission boards. In view of our relationship with "That Other America" it is imperative that Christian women become intimately acquainted with the very needy mission field on the neighboring continent.

There will be articles in the Magazine, month by month, as well as suggested helps in the Literature Department.

PROGRAM CALENDARS ready Feb. 15. They will be illustrated and promise to be attractive as were the program calendars of last year. The price will be the same:

1 copy	**5c**	**50 copies**	**$2.00**
25 copies	**$1.00**	**100 copies**	**$4.00**

Send orders to Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21) Pittsburgh, Pa.

Program for Women's and Young Women's Missionary Societies April 1942 - March 1943

Denominational Theme — Evangelism — Program Theme — Bearers of the Light. A study of Evangelism in the church and in her mission fields. And a combined interdenominational Home and Foreign Mission study on Latin America. Text books: On this Foundation: The Evangelical Witness in Latin America; Rim of the Caribbean.

Devotional Theme for the Year: LIGHTS IN THE BIBLE.

APRIL

THE TORCH OF LIGHT

50th Anniversary of the Literature Department

Devotional: The Lights of an Army. Judges 7:20.

Prayer Cycle: 1, 2, 3 Days.

The Word a Light.
Christian Literature.
After Fifty Years.

MAY

CANDLE POWER

50th Anniversary of the Junior Missionary Society.

Devotional: A Light for a Guest. 11 Kings 4:10.

Prayer Cycle: 1, 2, 30 days.

Lighting the Tapers.
The Spread of the Light
Multiplying the Power.

JUNE

ALTAR FIRES

25th Anniversary of Prayer Groups.

Devotional: Lights in an Upper Room. Acts 20:8.

Prayer Cycle: 2, 4, 31 Days.

The Purpose of Prayer.
The Power of Prayer.
The Promise of Prayer.

JULY

MAINTAINING THE GLOW

In the United States.

Devotional: Light on the Homes of Israel. Exodus 10:23.

Prayer Cycle: 8, 12, 13, 16 Days.

On City Streets.
On Hills and in Valleys.
In Halls of Learning.

AUGUST

FLOOD LIGHTS

The Annual Report

Devotional: The Burning Bush. Exodus 3:2.

Prayer Cycle: 1, 12, 13, 30 Days.

The Organization.
The Near Fields.
The Distant Fields.

SEPTEMBER

LIGHTED EMBERS

Evangelism in The Sudan and Ethiopia

Devotional: A Light in a Prison. Acts 12:7.

Prayer Cycle: 4, 5, 6, 7 Days.

Lighting the Embers.
Carrying the Embers.
Re-kindled Fires in Ethiopia.

OCTOBER

A LIGHT HOUSE

Evangelism in Egypt

Devotional: A Pillar of Fire.

Prayer Cycle: 3, 4, 23, 29 Days.

Evangelism in the School.
Winning Men One by One.
Beams through Church Windows.

NOVEMBER

OIL LAMPS LIGHTED

Evangelism in India

Devotional: Five Lighted Lamps. Matthew 25:4.

Prayer Cycle: 17, 22 Days.

The Old Lamps.
Oil for the New Lamps.
Lighting the Masses.

DECEMBER

ON THIS FOUNDATION

The Evangelical Witness in Latin America

Devotional: Light of a Star. Matthew 2:2.

Prayer Cycle: 1, 12, 13 Days.

The Destiny of the Americas.
Many Lands and Many Peoples.
Marks of History.

JANUARY

ON THIS FOUNDATION

The Evangelical Witness in Latin America

Devotional: A Lighted Candle. Luke 15:8.

Prayer Cycle: 1, 12, 30, 31 Days.

The Evangelical Movement.
The Printed Page.
The Evangelical Church.

FEBRUARY

ON THIS FOUNDATION

The Evangelical Witness in Latin America

Devotional: A Light on a Highway. Acts 9:3.

Prayer Cycle: 30, 31 Days.

Evangelical Christianity and Social Problems.
A Highway of the Spirit.
The Unevangelized Areas.

MARCH

LIGHTED TO LIGHTEN

A Challenge to Service

Devotional: An Unconcealed Light. Matthew 5:15.

Prayer Cycle: 2, 4, 12, 15 Days.

Radiant Living.
Women of the Burning Heart.
The Master Personal Worker.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering time. When the treasurer of the society has sent the money to the Presbyterial Treasurer the Thank Offering Secretary sends at once the report of the Thank Offering to the Presbyterial Secretary. The Secretary then compiles such reports and sends the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1941 Thank Offering. It is as follows:

Presbyterial	Secretary	Date Received
1. Oklahoma	Mrs. R. E. Ausburn	December 5, 1941.
2. Wisconsin	Mrs. Edna Ankenbrandt	December 15, 1941.
3. Lake	Miss Jemima Dodds	December 18, 1941.
4. Spokane	Mrs. Effie E. McCain	December 20, 1941.
5. Big Spring	Miss Mary M. Beattie	December 24, 1941.
6. Oregon	Mrs. H. E. Moore	December 29, 1941.
7. College Springs	Mrs. G. E. Owen	December 29, 1941.
8. Delaware	Mrs. W. R. Easson	December 29, 1941.
9. Colorado	Mrs. Ernest Miller	December 29, 1941.
10. Westmoreland	Mrs. John L. Young	December 30, 1941.
11. Mansfield	Mrs. F. L. Fisher	December 30, 1941.
12. Des Moines	Mrs. George E. Campbell	December 31, 1941.
13. Albany	Mrs. James G. Donnan	December 31, 1941.
14. Concordia	Miss Ethel Gilliford	January 2, 1942.
15. Chartiers	Mrs. J. B. Brown	January 2, 1942.
16. Cleveland	Mrs. H. C. McAuley	January 2, 1942.
17. Boston	Mrs. Henry S. Nesbitt	January 3, 1942.
18. Mercer	Miss Dorothy Dinsmore	January 5, 1942.
19. Nebraska	Mrs. Bruce McCulloch	January 6, 1942.
20. Monongahela	Mrs. William W. Sandles	January 6, 1942.
21. Philadelphia	Mrs. S. A. Gould	January 6, 1942.
22. Puget Sound	Mrs. Ernest W. Fry	January 7, 1942.
23. Cedar Rapids	Mrs. J. A. Love	January 7, 1942.
24. Argyle	Mrs. Joseph L. Randles	January 7, 1942.

SENIOR LIFE MEMBERSHIPS
$25.00 Each

From December 1, 1941 to January 1, 1942

100. Mrs. N. M. Templeton.....Pittsburgh, Pa.
By a friend.

101. Mrs. W. H. Carney..Pittsburgh, Pa.
By a friend.

102. Mrs. H. C. Conley.....Oakdale, Pa.
By Loyal Daughters' Bible Class.

103. Mrs. Albert Scott..McKees Rocks, Pa.
By Willing Workers' Bible Class.

104. Mrs. Blanch K. Stark.....Pittsburgh, Pa.
By Edna Bell Stark.

105. Mrs. John T. Brownlee.....Pittsburgh, Pa.
By friends in Wallace Memorial W. M. S.

106. Mrs. P. L. Caldwell..Pittsburgh, Pa.
By friends.

107. Mrs. O. B. Meiss....Pittsburgh, Pa.
By friends.

108. Mrs. George R. Patterson.....Pittsburgh, Pa.
By friends.

109. Mrs. W. O. Thomas..Pittsburgh, Pa.
By friends.

110. Mrs. O. J. Craig....Pittsburgh, Pa.
By friends.

111. Mrs. A. J. Means....Pittsburgh, Pa.
By friends.

112. Lois Price .....Pittsburgh, Pa.
By a friend.

113. Jane Wilkinson .....Pittsburgh, Pa.
By a friend.

114. Betty Van Norman..Pittsburgh, Pa.
By a friend.

115. Joan Wetzel .....Pittsburgh, Pa.
By a friend.

116. Dr. W. R. McMunn....Oakdale, Pa.
By his wife.

117. Mrs. Bernice Keith..Philadelphia, Pa.

118. Ella Crockett .....Philadelphia, Pa.
By Laura J. Forsyth.

119. Mrs. Thomas Berryman.....Philadelphia, Pa.
By Mrs. Henry Weilenmann.

120. Mrs. C. E. Bittinger.....Washington, D. C.
By two friends.

121. Mrs. J. G. Caldwell.....Washington, D. C.
By two friends.

122. Mrs. Bessie Henderson.....Washington, D. C.
By a friend.

123. Mrs. G. L. Hoyme..Washington, D. C.
By a friend.

124. Mrs. John E. Marshall.....Washington, D. C.
By two friends.

125. Mrs. M. S. Yeatman.....Washington, D. C.
By two friends.

126. Mrs. David S. Oyler.....Philadelphia, Pa.
By Mary E. Forsyth.

127. Clara C. Richmond..Chicopee, Mass.
By Margaret Andrews' Missionary Society.

128. Mrs. Jane Morrow..Chicopee, Mass.
By Margaret Andrews' M. S.

129. Mrs. Ruth Smethurst.....Chicopee, Mass.
By Margaret Andrews M. S.

130. Mrs. Helen Newhauser.....Chicopee, Mass.
By Margaret Andrews' M. S.

131. Mrs. Annie McMillan.....Chicopee, Mass.
By the Philalethian Society.

132. Mrs. Marion M. Coulter.....Chicopee, Mass.
By the Philalethian Society.

133. Mrs. Frank A. Cheever.....Quincy, Mass.
By the W. M. S.

134. Mrs. Alexander MacPherson.....Quincy, Mass.
By the W. M. S.

135. Mrs. Wm. M. Hendricks.....Clinton, Mass.
By a friend.

136. Mrs. Sarepta R. Morrow.....In Memoriam
By her daughter, Mrs. William Breitweiser.

137. Mrs. Harry Andrews..Pittsburgh, Pa.
By Mr. D. J. Brown.

138. Mrs. Marian Campbell.....Pittsburgh, Pa.
By Jean B. Brown.

139. Mrs. Mabel D. Brown.....Pittsburgh, Pa.
By Mary J. Glover.

140. Mrs. L. R. Elcessor.....Avalon, Pa.

141. Mrs. J. D. Wolcott.....Avalon, Pa.
By a friend.

142. William G. Gibson...Pittsburgh, Pa.
By his daughter-in-law, Mary Webb Gibson.

143. Mrs. Raymond Yourd..Carnegie, Pa.
By Mary Patton.

144. Mrs. Helen C. Leyh..Pittsburgh, Pa.
By her father, C. S. McClelland.

145. Mrs. Jacob Kutz....Pittsburgh, Pa.
By Mr. and Mrs. John Snyder.

146. Mrs. Harold Durham.....
.....Pittsburgh, Pa.
By Dr. and Mrs. H. Ray Shear.

147. Mrs. Clara D. Boyle....Verona, Pa.
By Mr. and Mrs. Brownfield.

148. Mrs. W. E. Marshall.....
.....Pittsburgh, Pa.
By Mrs. W. T. Campbell.

149. Alice Maud Bratchell.....
.....Aliquippa, Pa.
By Mrs. Hugh M. and Mrs. W. E. Marshall.

150. Dorthea A. Brush.....Bellevue, Pa.
By Mrs. Stewart Glover.

151. Mrs. Ethel Johnson New Concord, O.
By her aunt, Mrs. Hannah R. Johnson.

152. Mrs. Tillie Wanner McGinnis.....
.....Los Angeles, Calif.
By Florence Ave. W. M. S.

153. Mrs. Phoebe S. Dixon.....
.....Los Angeles, Calif.
By Florence Ave. Alteris Society.

154. Mrs. George Garfoot.....
.....Long Beach, Calif.
By the W. M. S.

155. Mrs. T. H. Huston.....
.....Long Beach, Calif.
By the King's Daughters.

156. Mrs. Mabel Martin Cameron.....
.....Los Angeles, Calif.
By her father, Ralph Martin.

157. Mrs. Wm. Wright.....
.....Los Angeles, Calif.
By Alice Woods.

158. Mrs. Hilda Helliwell.....
.....Los Angeles, Calif.
By Lois Kingan Bible Class, First Church.

159. Mrs. Adelaide Gilpin.....
.....Los Angeles, Calif.
By Lois Kingan Bible Class.

160. Mrs. Martha Hamilton.....
.....Los Angeles, Calif.
By Lois Kingan Bible Class.

161. Mrs. Emma Dalton.....
.....Los Angeles, Calif.
By King's Daughters, First Church.

162. Mrs. Ada Foerster.....
.....Los Angeles, Calif.
By Mrs. T. B. McNary.

163. Mrs. Edna Houk.....
.....Los Angeles, Calif.
By Miss Myslik.

164. Mrs. Helen Goebel....Glendale, Calif.
By Miss Myslik.

165. Mrs. Anna G. Lingenfelter.....
.....Pasadena, Calif.
By Mrs. Eva Marshall.

166. Mrs. A. W. Webster.....
.....Pasadena, Calif.
By Alice McLean, Mrs. W. M. Clark and Margaret Campbell.

167. Bessie Barr.....Pasadena, Calif.
By Dr. R. H. Barr, Mrs. A. W. Webster and Betty Bong.

168. Evelyn Walker....Santa Ana, Calif.
By the Y. W. M. S.

169. Mrs. Helen Warne Santa Ana, Calif.
By the Y. W. M. S.

170. Fern Richards.....Whittier, Calif.
By Lida Armstrong.

171. Mrs. Margaret Smith.....
.....West Whittier, Calif.
By Lida Armstrong.

172. Evelyn M. McKelvey Sialkot, India
By Ida Woods.

173. Mrs. Esther M. Helman Irwin, Pa.
By her husband.

174. Mrs. L. F. Sanial.....Latrobe, Pa.

175. Mrs. Clarence Taylor.....
.....New Kensington, Pa.
By a friend.

176. Mrs. Anna Meanor...In Memoriam
By her husband, A. M. Meanor.

177. Jean Allen.....New Kensington, Pa.
By a friend.

178. Mrs. Margaret Snyder.....
.....New Kensington, Pa.
By Lucretia Boucher and Mrs. Arch Holmes.

179. Mrs. Ward Aker.....
.....New Kensington, Pa.
By Life Members of Parnassus Y. W. M. S.

180. Mrs. John Patterson.....
.....New Kensington, Pa.

181. Mrs. J. B. Johnston.....
.....Turtle Creek, Pa.
By her husband.

182. Mrs. Elizabeth M. McWililams....
.....Turtle Creek, Pa.
By her son, Lynn.

183. Dorothy Evelyn Hair.....
.....Turtle Creek, Pa.
By her mother, Luella W. Hair.

184. Rachel Marion Gelston.....
.....Turtle Creek, Pa.
By her husband.

185. Joyce B. Hill.....Turtle Creek, Pa.
In memory of grandparents, Mr. and Mrs. Wm. Bartholomew.

186. Mrs. John McCormick.....
.....Wilmerding, Pa.
By her children.

187. Mrs. Margaret Winters.....Everett, Wash.
188. Mrs. May McMillan.....Everett, Wash.
By friends.
189. Mrs. H. E. Chaffer..Everett, Wash.
By friends.
190. Amanda C. Ford.....Seattle, Wash.
By Women's Missionary-Aid Society.
191. Florence E. Wishaar.Seattle, Wash.
By Women's Missionary-Aid Society.
192. Mrs. D. A. Ewing....Seattle, Wash.
By Dr. D. A. Ewing and Marjorie Carlson.
193. Mrs. F. R. Armstrong.Seattle, Wash.
By two friends.
194. Ferne Base Caldwell.Seattle, Wash.
By Mr. and Mrs. Edward Base.
195. Mrs. Wm. McBride.....Avalon, Pa.
196. Mrs. Anna Belle Goode.....Pittsburgh, Pa.
By Caroline Blackwood Mission Circle.
197. Mrs. Charles Hollar.....Pittsburgh, Pa.
198. Sarah Gross .....Bellevue, Pa.
199. Mrs. Mary Park.....Bellevue, Pa.
200. Mrs. Robert Ohl.....Pittsburgh, Pa.
By friends.
201. Mrs. Richard Wagner.....West View, Pa.
By a friend.
202. Mrs. Della Collins...Springdale, Pa.
203. Mrs. Julia Kennedy.Springdale, Pa.
204. Mrs. Martha M. Steele.....Bellevue, Pa.
By a friend.
205. Mrs. Amelia S. Kissling.....Topeka, Kans.
By a friend.
206. Mrs. Nettie Montgomery.....Topeka, Kans.
By Mrs. R. F. Montgomery.
207. Mrs. M. H. McDowell.....West Chester, Ia.
By her husband.
208. Mrs. C. Robert Kelly.....Morning Sun, Ia.
By Mrs. O. M. Hensleigh.
209. Mrs. Harry W. Orr.....Arkansas City, Kans.
By the Lois Buchanan W. M. S.
210. Mrs. Lucille Forwalder.....Sterling, Kans.
By her father, Rev. H. N. Freeman.
211. Mrs. T. W. Haney...Sterling, Kans.
By her children.
212. Mrs. Tillie Bowman...Detroit, Mich.
213. Mrs. John Purdy.....Detroit, Mich.
By a friend.
214. Mrs. Joseph A. Lane.....Birmingham, Mich.
By a friend.
215. Mrs. W. B. Wiley....Detroit, Mich.
By a friend.
216. Mrs. Anne MacKay..Detroit, Mich.
By a friend.
217. Helen C. Edgar.....Pittsburgh, Pa.
218. Mrs. A. Kerr.....Wilkinsburg, Pa.
219. Mrs. F. H. Gibson.Wilkinsburg, Pa.
By Edith Elliott.
220. Mrs. Zennie Sams....Woodville, Pa.
By Rev. and Mrs. C. R. Ramsey and Mr. and Mrs. M. J. Yoder.
221. Mrs. Justus Gasteiger.....Pittsburgh, Pa.
By Margaret and Dorothy Miller.
222. Betty Messer .....Pittsburgh, Pa.
By a friend.
223. Mrs. Bessie Griffith.....Wilkinsburg, Pa.
By Mr. and Mrs. J. A. Morrow.
224. Mrs. Carl Cappel, Jr.....Pittsburgh, Pa.
By Mrs. Robert N. Grier.
225. Mrs. Edw. Stotz.....Pittsburgh, Pa.
By her husband.
226. Anna Brown .....Pittsburgh, Pa.
By Mrs. A. J. Marshall.
227. Mrs. George Graham.....Pittsburgh, Pa.
By the Auxiliary of Second Church, Wilkinsburg.
228. Mrs. B. C. Gooding.Pittsburgh, Pa.
By her husband.
229. Elizabeth P. Gilmore.....Wilkinsburg, Pa.
230. Mrs. George Hull....Coraopolis, Pa.
By friends.
231. Mrs. Graham Steigerwald.....Coraopolis, Pa.
By friends.
232. Mrs. H. B. Harriger.....Coraopolis, Pa.
By Mr. and Mrs. A. F. Purdy.
233. Mrs. J. A. Wilkinson.Coraopolis, Pa.
By Mr. and Mrs. R. S. Hervey.
234. Mrs. W. F. McLenahan.In Memoriam
By her daughter, Nadine McLenahan.
235. Mrs. Robert Starr....Salisbury, Md.
By the Suegin Y. W. M. S.

236. Mrs. L. C. Mitman....Bethesda, Md.

237. Mrs. David B. Russell..Yeadon, Pa.
By Mrs. C. S. Cleland.

238. Rev. David B. Russell...Yeadon, Pa.
By a friend.

239. Jane Russell.....Yeadon, Pa.
By a friend.

240. Mrs. Wm. J. Rainey.....
.....Philadelphia, Pa.
By Jennie Poole.

241. Sarah Wiggins.....Philadelphia, Pa.
By Jennie Poole.

242. Mrs. Mary McGuiness.....
.....Central Falls, R. I.
By the Edith Martin M. S.

243. Lillyan Martin .....Somerville, Ind.
By the W. M. S.

244. Mrs. Grace White.....
.....Indianapolis, Ind.
By Woodruff Ave. W. M. S.

245. Pearl Miller .....Clarksburg, Ind.
By Spring Hill W. M. S.

246. Mrs. Frank Archer..Princeton, Ind.
By Maria Blair Y. W. M. S.

247. Mrs. Lyda Ginniff....Aspinwall, Pa.

248. Mrs. James W. Mack...Indiana, Pa.
By the Women's Bible Class of the First Church.

249. Mrs. Jesse Manning....Indiana, Pa.
By Margaret Lowman.

250. Mrs. L. G. Clark.....Indiana, Pa.
By Mrs. Robert M. Fisher.

251. Charlotte Armstrong ...Indiana, Pa.
By Mrs. Robert M. Fisher.

252. Margaret J. Lowman...Indiana, Pa.
By Mrs. Robert M. Fisher.

253. Mrs. Geneva B. Vaughn.....
.....Monmouth, Ill.
By West Side Eva D. Huey Y. W. M. S.

254. Jean Liby .....Monmouth, Ill.
By West Side Ethel Lois Weed Circle.

255. Mrs. Frank Stevens..Monmouth, Ill.
By West Side W. M. S.

256. Mrs. Mabel Wise.....Kirkwood, Ill.
By the W. M. S.

257. Fern Evangeline Morton.....
.....Monmouth, Ill.
By her mother, Cora A. Morton, in memory of her mother, Anna M. Hamilton.

258. Mrs. J. O. McKnight Monmouth, Ill.
By First Monmouth W. M. S.

259. Emma R. Marshall.....
.....Stronghurst, Ill.

260. Mrs. W. G. Keffer Connellsville, Pa.
By the Mary E. Dick Bible Class.

261. Florence Patterson ....In Memoriam
By Christian Culture Class of Connellsville.

262. Mrs. Gertrude M. Thomas.....
.....Elizabeth, Pa.
By L. Millicent and Norma M. Nevin.

263. Mrs. Walter J. Ralston.....
..... West Middletown, Pa.
By Rev. and Mrs. E. L. Ralston.

264. Ruth Smith .....McKeesport, Pa.
By a friend.

265. Mrs. Margaret McElroy.....
.....McKeesport, Pa.
By a friend.

266. Mrs. Minerva Stetson.....
.....McKeesport, Pa.
By a friend.

267. Mrs. J. Herschel Brown.....
.....Elizabeth, Pa.
By a friend.

268. Mrs. William Ettenger.....
.....Cambridge, N. Y.
By Coila Y. W. M. S.

269. Mrs. John D. Graham.....
.....Putnam Station, N. Y.

270. Anna Graham Putnam Station, N. Y.

271. Mrs. C. C. Holland Spokane, Wash.
By Third Church W. M. S.

272. Mrs. E. N. Williams Spokane, Wash.
By Second Church W. M. S.

273. Mrs. A. J. Roth....Pullman, Wash.
By the W. M. S.

274. Mrs. F. D. Behrens Drexel Hill, Pa.
By her husband.

275. Mrs. David Spratt Philadelphia, Pa.
By a friend.

276. Mrs. John D. Calhoun .....
..... Philadelphia, Pa.

277. Mrs. Charles H. Lynn .....
..... Philadelphia, Pa.

278. Mrs. Emily Bailey.....
..... Philadelphia, Pa.

279. Mrs. Hazel Hummell.....
..... Philadelphia, Pa.
By Marion E. Love.

280. Mrs. Irene Kahler.....
..... Philadelphia, Pa.
By Mrs. E. J. Graham.

281. Mrs. Charlesanna Wentzell.....
..... Philadelphia, Pa.
By Mrs. E. J. Graham.

282. Eleanor Thompson ..... Philadelphia, Pa.
By her sister, Margaret.

283. Mrs. Cora M. Straw ..... Philadelphia, Pa.
By Dales Memorial W. M. S.

284. Mrs. Emma N. Dameron ..... Philadelphia, Pa.
By Dales Memorial W. M. S.

285. Mrs. Emma T. Streckenbein ..... Philadelphia, Pa.
By Dales Memorial W. M. S.

286. Mrs. Ruth Weiler ..... Philadelphia, Pa.
By Dales Memorial Women's Bible Class.

287. Janet Bryan ..... Philadelphia, Pa.
By Mrs. W. Harry Corson.

288. Eloise Lang ..... Philadelphia, Pa.
By E. A. C. Girls' Circle.

289. William G. Gibson, II ..... Pittsburgh, Pa.
By his grandfather, Wm. G. Gibson.

290. Mrs. Jay Holden Green ..... Stamford, N. Y.
By the Davenport W. M. S.

291. Mrs. John Querfield Milford, N. Y.
By the Davenport W. M. S.

292. Juanita Boyes ..... Davenport, N. Y.
By a friend.

293. Mrs. Clark Bright ..... Bloomville, N. Y.
By the W. M. S., Gilchrist Memorial, Kortright, N. Y.

294. Jennie M. Tate, ... Bloomville, N. Y.
By the W. M. S., Gilchrist Memorial, Kortright, N. Y.

295. Mrs. Eva McPherson ..... Bovina Center, N. Y.
By friends.

296. Mrs. Olga Trimbell ..... Bovina, N. Y.
By Willing Workers.

297. Mrs. Charles A. Lay ..... Bovina Center, N. Y.
By the Cabin Hill W. M. S.

298. Mrs. Bessie Fuller ..... Bovina Center, N. Y.

299. Mrs. Clarence D. Schelleng ..... Oneonta, N. Y.
By the Jennie Smith Society.

300. Mrs. George A. Smith ..... Oneonta, N. Y.

301. Mrs. George W. Thomas ..... Oneonta, N. Y.

302. Mrs. Sheldon Ogden ..... Walton, N. Y.
By the DeLancey Y. W. M. S.

303. Margaret Elizabeth Mansell ..... New Wilmington, Pa.
By her aunt, Mrs. M. E. Smith.

304. Mrs. Eldin Bennett ..... Wooster, O.
By Mrs. J. H. Spencer.

305. Mrs. Helen Martin ..... Volant, Pa.
By her mother, Mrs. Mont Neal.

306. Mrs. R. J. Crawford ..... New Wilmington, Pa.
By a friend.

307. Mrs. Annie M. Dunseath ..... New Wilmington, Pa.
By Letitia Elliott.

308. Florence Thompson ..... New Wilmington, Pa.
By Mrs. C. O. Vance.

309. Mrs. Anna Stewart ..... Sharon, Pa.
By her son, Carl Stewart.

310. Mrs. Adam Millsop ..... Sharpsville, Pa.
By her husband.

311. Mrs. Nellie Kennedy ..... Sharon, Pa.
By Sharon W. M. S., from the Contingent Fund.

312. Mrs. Fredrick Armitage ..... West Middlesex, Pa.
By her grandparents.

313. Mrs. G. W. Rohrbaugh ..... Shedd, Ore.
By the W. M. S.

314. Mrs. Carl Sorensen ..... Glencullen, Ore.

315. Mrs. F. H. Weatherly ..... Multnomah, Ore.
By the King's Daughters.

316. Mrs. Lorna Stevenson ..... Swissvale, Pa.
By Mr. and Mrs. P. D. Heyne.

317. Muriel Stevenson ..... Swissvale, Pa.
By her mother.

318. Estelle Gray ..... Pittsburgh, Pa.
By Swissvale Y. W. M. S.

319. Mrs. Mary Love ..... Pittsburgh, Pa.
By Harriett Milholland.

320. Mrs. Charles Printz ..... Pittsburgh, Pa.

321. Margaret Brown ..... Pittsburgh, Pa.

322. Mrs. David Brown ..... Pittsburgh, Pa.
By a friend.

323. Mrs. W. H. Keebler ..... Pittsburgh, Pa.

324. Ruth Lois Pollock ..... Denver, Colo.
By her mother, Mrs. R. A. Pollock.

325. Mrs. Berta Beebe, ... Denver, Colo.
By Mrs. A. A. Harper.

326. Lois White .....Denver, Colo.
By Belle and Morna Wright.

327. Edna G. Higinbotham..Denver, Colo.
By Pauline Webb.

328. Mrs. Jake Ritchie..Torrington, Wyo.
By Women's Missionary Society.

329. Mrs. Frank Whipple.....
.....Torrington, Wyo.
By the Ruth Ardrey Circle.

330. Mrs. George Barnes Harrisville, Pa.
By the Enterprise Circle of Harmony.

331. Mrs. Robert McConnell.....
.....Harrisville, Pa.
By the Sara Cochran Bible Class.

332. Mrs. Nellie Paxton..Grove City, Pa.
By the Springfield W. M. S.

333. Mrs. C. H. Parker, Jr.....Butler, Pa.
By a friend.

334. Mrs. W. H. Holly.....Butler, Pa.

335. Mrs. O. E. Wick.....Butler, Pa.
By her sister.

336. Mrs. L. S. Miller.....Butler, Pa.

337. Mrs. H. B. Kerr.....Butler, Pa.

338. Mrs. L. F. Ramsey..Grove City, Pa.
By the Scotch Hill W. M. S.

339. Sara Rainey .....Grove City, Pa.

340. Mrs. Ida Boylan ....Grove City, Pa.
By the Ebenezer W. M. S.

341. Mrs. Lyda J. Coller.....Butler, Pa.
By a friend.

342. Olive McDonald .....Glenshaw, Pa.
By a friend.

343. Carrie Graham .....Butler, Pa.

344. Mrs. Wade Moore.....Butler, Pa.
By a friend.

345. Mrs. W. H. Kirkpatrick..Butler, Pa.
By friends.

346. Jean A. Burton..Slippery Rock, Pa.
By her aunts.

347. Mrs. J. H. McMillan.Grove City, Pa.
By her husband.

348. Mrs. W. H. Cookson..In Memoriam
By the King's Daughters, Grove City, Pa.

349. Jennie McKee.....Grove City, Pa.
By the Alice Dodds M. S.

350. Mrs. Robert Hamilton.Ben Avon, Pa.
By Mrs. H. H. McKee.

351. Mrs. William Robinson.Ben Avon, Pa.
By the W. M. S.

352. Evlyn Wehling Fulton Bellevue, Pa.
By her parents, Dr. and Mrs. Charles Wright Fulton.

353. Mrs. Robert G. Bingham.....
.....Bellevue, Pa.
By a friend.

354. Pearl J. Wolff.....Bellevue, Pa.
By her sisters.

355. Mrs. Alice Abbott...Pittsburgh, Pa.
By Mrs. J. S. McKain.

356. Mrs. Anna Orr.....Pittsburgh, Pa.
By Mrs. B. Luchsinger.

357. Mrs. John B. Spang..Pittsburgh, Pa.
By Mary White.

358. Mrs. Roderick MacLeod.....
.....Rochester, N. Y.
By Miss A. McConnell.

359. Margaret Charlton Rochester, N. Y.
By Miss A. McConnell.

360. Mrs. Russell F. Bryant.Buffalo, N. Y.
By Young Women's Auxiliary of First Church.

361. Mrs. T. H. MacAdams.....
.....Kenmore, N. Y.
By Mrs. Robert S. Smith.

362. Mrs. Adam E. Cornelius.....
.....Lake View, N. Y.
By her husband.

363. Mrs. D. W. Brundage.....
.....Hamburg, N. Y.
By Wayside W. M. S., Wanakah, N. Y.

364. Margaret McMillan.....York, N. Y.
By Mrs. A. Blanche Stewart.

365. Mrs. Charles H. Chur.....
.....Buffalo, N. Y.
By Women's Association of North Park Church.

366. Mrs. Margaret McConnelee.....
.....Fresno, Calif.
By friends.

367. Mrs. Paul Zankert.....
.....San Francisco, Calif.
By Mrs. Annie Joseph.

368. Mrs. Edward A. Spengler.....
.....San Francisco, Calif.
By Mrs. J. L. Peltret and bequest of Mable Benedict.

LIFE DIRECTORSHIP

$300.00 Each

December 1, 1941 to January 1, 1942

5. Mrs. George L. Craig.....
.....Sewickley, Pa.
By her husband, George L. Craig.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

"FOR SUCH AS THESE"

In these war days, it is well for us to be compassionate. Yes, this is surely a time to think of others. But the world has always been in need of kindness from others as those who work among the underprivileged, whether in America or overseas well know. Hear the poet's expression on this thought:

"Having ears, we hear"—
Little children crying for their daily bread;
Young mothers dying in agony untold,
For lack of tender care;
Strong men cursing Fate,
They kinder would have been had they but known
What kindness meant.
"For such as these" our substance is "well spent."

"Having eyes, we see"—
Young boys and girls whose days are spent
In ignorance and sin.
They know no better way!
And cruel men, who deal in human lives,
To satisfy their greed and discontent.
"For such as these" our time has been "well spent."

"Having tongues, we speak"—
O God of all mankind, give us the grace
To save the starving child,
To ease those piercing cries of pain,
To give to erring youth,
The knowledge that will lead to life and truth.
Give us the grace to chance the hearts of men on evil bent!
Oh God of all, to gain these ends,
We count our strength "well spent"!

Alta O. Flagler.

The great need of the world, both temporally and spiritually, calls for active missionary societies. As societies, naturally the *first* responsibility is for our own work. When this has been *fully* done, then it is time to consider others. *Know* what our work is, its *extent* and the *present* need.

APRIL IS NEAR

Because this is the case, look well into what your society has already done. Look ahead to note how much more is expected of you. Be ready to send in a complete report when the annual blanks reach you. Societies should receive their blanks early in March. If they have not reached you by mid-March, get into touch at once with the proper presbyterial secretary, depending on which blank is still out. The society secretary should not wait for the presbyterial secretary to make the first move to supply the lack. She

may have sent it and it went astray or your address was incorrect or incomplete or a new officer had come in and the presbyterial worker had not been notified.

Another thing has happened much too often. Presbyterial secretaries have omitted the names and addresses of presidents of societies, sometimes when societies have sent in a financial report and again when they have sent in nothing. Such secretaries have the duplicates of the previous year's blanks and should supply presidents' names. This makes it possible to establish correspondence and to learn *why* the omission of annual report.

Be sure to give *figures* when the request is for *figures*. "Several," "many," "a few," and such answers do not give the information desired. A guess is not good enough. Know the facts and give the facts. Be very sure to compare the report with last year's duplicate when a comparison is to be made. Memory often plays one ill, so do not rely on it but on the black ink of last year's report.

The best possible report is what is wanted this spring. It is always more heartening to a convention to know that the young women's division is keeping up its record. If our young women do their part now, they will be that much more able to assume full responsibility of the work when the time comes.

HERE'S TO A GOOD REPORT FOR 1942!

THE YOUNG WOMEN'S SPECIAL FUND

Keep in mind that $8,000 is the amount societies are asked to set aside for this fund, over and above other offerings. This is February. On January 1st the amount already contributed to the fund was $547, an average of about sixty dollars for each of the previous months, nine of them. Suppose that January's receipts follow this average, April through January brought in only $607. The balance to be found by April 1st will be the difference between $8,000 and $607, a rather sizable fund for February and March to find!

Does it not seem wise that officers and members should look into this matter very seriously to see if less hazard to the cause may be effected? Why not plan to have your society pay in this fund at *least quarterly*? A small sum is easier to assemble than a large one. Should there be members who prefer to pay at one time the dollar or the fifty cents depending on whether a Y. W. M. S. member or one of the teen age group, —please do not plan that "that time" shall be the very *last* month of the year!

THE TASK—MAJOR OR MINOR?

The year of 1942 is one month old. Already there has been opportunity to perform tasks, large or small, as we are inclined to catalogue them. It is important that the task shall be well executed, but this is not the only consideration. Was it of value to others? Was it deemed a worthy deed? Was it performed in the right spirit?

We speak of one duty as major in character and another as minor; the one should receive commendation, the other to be accepted as a matter of course. We are probably all guilty of deciding for ourselves what should be called large and what may be rated as small, or, in other words, major or minor. Just a little thought will help us to know that size is not the deciding factor. Some very small things, unseen perhaps, can seem large. Take a grain of sand—it is small indeed, but out of place—in your eye for example, it assumes unmeasured proportions! A pebble in your shoe, the bite of a mosquito, although small or minor as far as to size, are not so when one's feelings are consulted!

One Saturday afternoon, during a Metropolitan performance over the

air, in the interim when artists and other notables are interviewed, one of the artists remarked on the different parts of the opera, singers and orchestra and tried to impress this thought,—that nothing of value is unimportant. He said, "We are trying to get away from speaking of *major* and *minor* parts! *Every* part is important and must be well executed or the opera is destroyed." Even a slight discord or failure to act on time, whether voice or instrument, spells disaster for an otherwise enjoyable and perfect performance. No one is so conscious of errors as the director. He catches the tiniest imperfections, his ear is so keenly attuned.

Every member of a missionary society is important, too. Accord is highly important. Some members make themselves miserable and others uncomfortable when they insist that no ability is vested in them, therefore they have no obligation to the society or to those in charge! Some feel that they are doing nothing unless a prominent part is their assignment. May we realize that no task is menial if it is well performed.

It is the duty of leaders who are charged with special responsibility to recognize gratefully every member who is filling her place, whether as hostess, speaker, officer or what not. It is likewise the duty of every member far from the limelight to cease to demean her abilities, but to do so well what she is asked to do that it is outstanding. Suppose she has a smile and uses it—she may be remembered longer than the brilliant president or the guest speaker of the day! Then, while the year is young, let's get busy doing what we can do in an uncommon way. Commendation is due all who are faithful. Let us join with the artist and cease calling some jobs big and others little, praising the one and scorning the other and failing to discover merit in all work well done. It is not the job one has but rather the perfection she displays in the doing of it.

Phillips Brooks left these words: "Go, do your duty, giving to every task the sublimest motive which you know, and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasms or delights, but in its heart of consecration."

PRAYER

On the sunny hills of southern France, there is a small village that is surrounded by a rose garden. Here roses are grown to supply the perfumeries of the world. The people from the villages go in groups and stay for several days at a time just picking roses. They say that the very pores of one's skin and hair absorb the scent of the roses, and any one passing a group of these people on their return from the garden can say, "These folk have just returned from the Rose Garden."

I thought as I heard this story, what a wonderful experience it would be for me or any other Christian, if having been to "*Our* Rose Garden of Prayer"—our lives would so radiate the love of God that we would be a power and blessing to those we meet.

Now, it is every Christian's opportunity as well as privilege to enter the Garden and there to pluck such rare gifts as guidance for the day, a balm for all our sorrow, grace sufficient for all our needs, power to save souls and peace that passeth all understanding.

Just to go a step farther, the roses that were picked in France did not stay there, but went all over the world to supply perfume, so there is no telling the power of our prayers as consecrated women.

Who of us is there that honestly looks into her own heart that doesn't realize the greatness of that great inner need? Jesus has proven the power of prayer, and millions have believed. Prayer may seem a very mysterious thing to us, but so are the great powers of life. Electricity is a very mysterious power, but

switching on the light, sweeper, radio or any of our electrical appliances is a very simple operation. Jesus has made prayer almost as natural as breathing, and as simple as switching on a light.

None of our electrical appliances would be much good if we did not plug them in or connect them with the power. So it is with prayer—to get results we must make a contact with God, our Power.

It is an old story that the missionaries on the field wait for their day in the Prayer Cycle to accomplish some of their most difficult tasks, for they know that their friends and all consecrated missionary women will be remembering them before the throne of grace at this time.

Here are four points to consider:

1. Prayer is not meant to enlighten God but to benefit man.
2. Prayer may be uttered by the lips or it may be expressed by the lives we live.
3. Prayer is said to be the voice of faith.
4. We read in the Word in Paul's letter to the Thessalonians to "Pray without ceasing."

And the Westminster divines have given their thoughts on prayer: "Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies."

Note: A meditation at the Tuesday morning prayer hour in the Publication Building, Pittsburgh, Mrs. Robert W. Sloan, the leader.

THE NEEDLE-AND-THREAD AND GIFT EMPHASIS

A society helped to make it possible for a mountain girl to attend school. Another outfits two little motherless Indian girls.—One made Christmas donations to a needy family and made layettes to send to Tama Indian Mission. Another society sewed to help a missionary to get ready to go back to the field. One sent donations to home mission work. An unusual service by another society is to furnish a choir for the evening church service once a month. Still another society is making a permanent scrapbook with the history of the society and its present activities recorded on its pages. If the future members remain faithful in this, too, the 50-*year* and later historians will have ample material to present to their audiences!

THE TREASURER REMINDS YOU

That society treasurers should remit AT LEAST QUARTERLY to their presbyterial treasurer, and that presbyterial treasurers should remit at least that often to the General Treasurer;

That all gifts for Columbia Hospital, for the Aged People's Home, Wilkinsburg, Pa., and the Orphans' Home, Valencia, Pa., should be sent DIRECT to the treasurer of the United Presbyterian Women's Association, Mr. S. P. Steffler, 730 Oliver Bldg., Pittsburgh, Pa., in accordance with the wishes of that Association, (see page 293, January issue). Please take note so no remittances will have to be returned to you.

Girls' Circle Program

MRS. W. M. JACKSON, 818 Park St., Fairmont, Minnesota

A CHRISTIAN IMPERATIVE — OUR CONTRIBUTION TO WORLD ORDER

By ROSWELL P. BARNES

Send to the Literature Department for the text book or secure it from the older society.

MUSIC: Try to use some fine religious phonograph records. Write author of this page if interested.

PRAYER: Plead for intelligent interest in this study.

SCRIPTURE: Mark 16:15; Luke 10:25-37.

CHAPTER ONE, Reviewed by Leader:

What can Christians do to help bring order out of the present world chaos, is a vital question—one that is not easy to answer and yet one that must be faced. The author's approach is distinctly Christian; he does not ignore political and economic questions, but makes them secondary and views them from a Christian viewpoint. The majority of the world today desires peace and order, yet chaos and destruction are everywhere. Our desires to see life made better, seem to be thwarted by those for whom they bear no ill will. It is all so tragic, not only in the results of explosives, but in the changed life plans, in the sordid situations, and in the distorted views of life being impressed on youth. Many are greatly interested in bettering world conditions, but Christians *must* be concerned, b e c a u s e international problems are not optional, but lie at the center of the church's responsibility. World justice and good will are Christian imperatives.

What is the Christian world view? (page 15.) Christians should think of people everywhere in their relation to God. We believe that God rules in history; that this is a moral universe and that moral factors determine human experience (page 17). Today the Church of Christ includes the fellowship of every nation, race and language, and all have the same understanding of the meaning of life because of their belief that God governs life (page 19). We as Christians believe the Gospel, if operative, is able to solve the problems of the world, therefore the present crisis is a tremendous challenge to the church. Can we show the way? Can we lead with faith, courage and love, proving that different races can live together as the family of God?

CHAPTERS II & III by two members who use the author's outline of chapters following the questions of "What Is Wrong"? in Chapter II and by the answers "What Is Needed" in Chapter III.

CHAPTER IV is presented by a member who 1. tells the story of Agnes Brown. Why is Agnes Brown the kind of a person needed for a better world?

2. *Impulse* behind mission work page 74. Jno. 3:16. Evaluate the work of world missions pages 77, 79.

3. The response of the churches for relief of orphaned missions a demonstration of world-wide solidarity of mission work page 81. In normal times Germany, Denmark, Norway, Sweden, Finland, Holland, Belgium and France support about 4000 Protestant missionaries in various parts of the world. Because of the war the churches can send no money abroad. The missionaries would have been in great distress if the churches in the U. S., Canada and Great Britain had not helped them page 81. See also The *United Presbyterian*, December 25, '41, page 11.

CHAPTERS V, VI and VIII are developed as a Quizz Session. Three members are to answer the questions

which are typed, giving a copy to each member.

1. Name the different forms of world outreach of the church? Answer—a. Its missionary work; b. the ecumenical movement; c. international justice and good will.

2. What does the word "ecumenical" mean? Pertaining to the whole church; universal.

3. What organized helps have promoted the ecumenical movement?

a. The World's Christian Student Federation which unites 300,000 students in 45 countries.

b. The International Missionary Council. The American section is the Foreign Missions Conference, uniting 100 missionary organizations of the U.S. and Canada.

c. Universal Council of Life and Work.

d. The Faith and Order Movement.

e. The World Council of Churches; 70 different denominations in 27 countries enrolled at present.

4. Why have Christian conferences like Madras and Amsterdam been successful when government and political world conferences have failed? pages 94-97.

5. Why is there ground for hope in such a letter as trat written by a German minister to Dr. Paton? pages 102, 103 (Have part of letter read).

6. Show how the author's answer to differences of opinion at the Berlin luncheon was not only Christian but wise and far-reaching in laying a Christian basis. Pages 106, 107.

7. Give two reasons why the League of Nations failed? pages 118, 119.

8. What do you understand by the words "a common ethos must be established"? page 121.

9. What kind of conditions must the church challenge? page 124.

10. Does the author believe in isolationism? page 132.

11. Why was the Japanese Exclusion contrary to Christian principles? pages 126, 133.

12. Why is world stability impossible if we are unwilling to change our standard of living? pages 162-164.

13. Why was the Boxer indemnity case a fine concession for the U.S. to make? page 174.

14. Do you believe that the U.S. will be more willing than ever before to make concessions that will help establish justice? pages 167, 168.

15. Nazism, Fascism, Communism all emphasize the value of sacrifice. So does Christianity? In what ways do they differ? page 170.

16. Give six basic points of the Christian way. pages 156-162.

In closing have ready on the blackboard a list of the author's suggestions for Scriptural prayer. pages 144-155. How shall we pray in time of war?

Close with a season of voluntary prayers.

FOR MARCH PROGRAMS

A Christian Imperative (the Interdenominational Study Book) 60 cents.

Discussion and Program Suggestions for Adults, 10 cents.

Towards a New World Order (pamphlet), 10 cents.

Who Holds the Key? 15 cents.

Order from Literature Department, 904 Publication Building, Pittsburgh, Pa.

Field Secretary's Letter

Dear friends:

Ninety per cent of the people of the world are at war now, according to the figures of an authority. It was not our choice as a nation to go to war with anybody, but we have been treacherously attacked and we are at war. As loyal Americans we will all do our part: we will buy Defense Bonds and stamps; we will pay our taxes, and whatever else our abilities permit us to do we will do *and we will pray to be kept from hate.* But we must not slack, but rather speed up, our missionary work as missionary women, realizing more than ever that only Christ—"Strong Son of God"—is able to make the nations live at peace one with another.

Every one of us, as Christian women, must give of our time and our substance and work to keep the things that have become so dear to us as Americans—all of our "freedom." It is only the Christian that sees clearly that all of these "freedoms" are ours because our Christian forefathers founded our nation on Christian principles and according to the ideals of Christ Jesus. It is only the Christian that can keep these Christian principles and these ideals alive now. It is only the Christian with the Christ vision of the world who cares that other nations, of whatever race or language or color, shall have these freedoms also; and it is only the Christian who has the knowledge and the message that will make them free. Jesus once, in answer to a question, said: "I am the way and the truth and the life" and "Ye shall know the truth and *the truth shall make you free.*"

Only the Christian knows this. So, in this year of 1942 (now well started), let us each one be more faithful and more enthusiastic than ever before; let us love more and pray more and give more (deny ourselves more that we may give more —of time and money)—that our missionaries in the Southern Mountains, among our Negroes and American Indians, the strangers and the poor in our country, those in India and Egypt, in The Sudan and Ethiopia, may all be able to carry on, teaching and preaching and living Christ among the peoples where they are. Many of them are in very dangerous places. God willing, may they be kept safe from bomb and shrapnel.

The following quotation from an English clergyman to his people deserves not only very thoughtful reading, but very prayerful consideration:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing:—now the seashores are barred, no picnics, no bathing.

"We have preferred motor traveling to church going; now there is a shortage of motor fuel. We have ignored the ringing of the church bells calling us to worship. Now the bells cannot ring except to warn of invasion. We have left the churches half empty when they should have been filled with worshippers; now they are in ruins.

"We would not listen to the ways of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work is now taken from us in taxes and higher prices. The food for which we forgot to say thanks is now taken away, or is unobtainable. The service we refused to give to God is now conscripted for the country.

"Lives we refused to live under God's control are now under the nation's control. Nights we would not spend in watching unto prayer are now spent in air-raid precautions."

Some of this is already true of us, and before this is read it may all be true. God grant us courage and devotion to his Son through whatever may come to us.

Sallie E. Dickey.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

TAKING STOCK

While the beginning of the New Year is a time for a forward look, the making of resolutions and plans for the days ahead, it is also the time for an inventory, or a taking stock of what has been gained and lost in the year that has passed. In the W.G.M.S., as in the church at large, we are coming to the close of our financial and statistical year, which is March 31st. The days and months have passed so quickly that it is hard to believe the time is here again for those Annual Reports.

Since almost half the number of Statistical and Efficiency Presbyterial Secretaries are new this year we feel that attention should be called to some common errors we would like to help you avoid in making out Reports. Note the following:

The percentages of Efficiency for Women's Societies as recorded on the yellow sheet (Presbyterial) often fails to agree with that recorded on the large Annual Report. If these records are made out by two different secretaries they should make comparisons and corrections before sending to the General Secretary. Otherwise your General Secretary takes the figures of the Efficiency Secretary.

Presbyterial Statistical and Efficiency Reports of Young Women's and Junior Societies are sent to their respective Secretaries, not to the General Statistical and Efficiency Secretary.

Last month we reported the action of a previous Convention on the combining of the offices of Statistical and Efficiency secretaries. According to the lists sent in for our Statistical Report there are sixteen Presbyterials which have only the Efficiency Secretaries this year, some of which had the combined office before. This requires an understanding in regard to the sending of report blanks. Only Efficiency blanks will be sent to Presbyterial Efficiency Secretaries; the other blanks sent out by your General Statistical and Efficiency Secretary will go to the Recording Secretary, unless you instruct us otherwise.

Societies sometimes fail to give membership. Will the Presbyterial Secretary reporting please try to secure this figure before sending in your Report, though your Report should not be late on this account. Where omissions occur we fill in the membership of the preceding year (if a report was given then).

The full name of a society should be given. For instance, a society may be called The Kate A. Hill W.M.S., but should be listed with the name of the congregation first, such as Chicago 1st, Kate A. Hill W.M.S. Also will the Presbyterial Statistical Secretaries please list names of societies in alphabetical order.

When a society fails to send in a report, try to find out the cause, whether it is disbanded, inactive, or merely careless. If inactive or disbanded it should be so marked. Every society that was reported the previous year should be listed.

Figures for the number of Prayer Circles given in the Statistical Report do not agree with those received by the General Prayer Group Secretary. We cannot explain this so we appeal to our Presbyterial Secretaries to find the remedy.

There has been some difficulty in getting the correct number of tithers in local societies. The following method has been found good. At the monthly meeting pass around blank slips of paper, one to each member, on which she is to write "yes" or "no" in answer to the question, "Are you a tither?" These slips are then collected, and the record taken of the members present. The Tithe Sec-

retary, if there is one, or the Efficiency Secretary, sends a double postal card to each absent member. The card to be returned has on it only the question, "Are you a tither?" On the other card the Secretary asks for cooperation in securing this information for the society and assures the member that she need not sign her name as only figures are wanted for the Statistical Efficiency Report. If members do cooperate a fairly accurate record of tithers may be secured.

There are still some societies that fail to pay the W.G.M.S. Expense Fund. Since no money given for missions is to be diverted to any other purpose, expenses must be met by a special fund called the W.G.M.S. Expense Fund, and is requested from every society. This has been referred to previously, so we shall make no further explanation, but do urge Presbyterial Secretaries to emphasize its importance, and to secure a report of amounts paid by local societies. Included in the Expense Funds printed on the Annual Report sheet are the Isa. 41:6 Fund, and the Presbyterial Expense Fund. For explanation of these refer to your "Efficiency according to the Standard" leaflet.

A question has been asked about taking credit for Foreign Salaries in contributions for the Seven Departments. Under the Department of Foreign Missions only contributions to Foreign Missions (General) win credit as one of the Seven Departments. Foreign Salaries are separate, but both are important in meeting the need.

Again may we emphasize the necessity of sending through the hands of the Presbyterial Treasurer all monies for which a society wishes to receive credit; and only money for which we as a W.G.M.S. are responsible receives credit. As contributions for District Work are not sent to the General Treasurer this item has been dropped from the Society blanks. Also the Women's Association item is omitted since their funds are not handled by our Treasurer but by their Association Treasurer.

Orders for Statistical Reports are too often overlooked by Presbyterials. The Statistical Secretary of each Presbyterial should secure this order before sending in her Annual Report and not only send check for same but designate officers who are to receive these Statisticals.

And last but not least may we urge Presbyterials as well as Society Secretaries to PLEASE READ CAREFULLY the directions that accompany the Annual Report blanks. It will make for greater efficiency all around.

I thank you one and all for the fine cooperation you are going to give me in promptness, accuracy, neatness, and completeness.

A SOCIETY RITUAL

We have asked Societies and Presbyterials for plans or programs which they have found helpful, and which we might pass on to our readers. The following Ritual For Receiving New Members has been prepared and used by Mrs. Wm. Turnbull of Thompsonville, Conn. By changing the wording slightly in the first and last paragraphs it could also be used for Installation of Officers.

RITUAL FOR RECEIVING NEW MEMBERS

President—It is my sincere pleasure to express in behalf of the members of this society a warm welcome to you who join our missionary society at this time. We need you, and we believe that you will feel an increasing need for what we have to offer.

The object of this group is to develop missionary spirit, and to aid in supporting the work of the Women's General Missionary Society. That

you may better understand how we are organized to obtain this objective, I have asked each officer and secretary to explain to you her duties and privileges.

As President, it is my duty to preside at all meetings, and to have general supervision of the work. I may appoint committees and be ex-officio a member of all committees. My office is of such importance to mission work that thought, energy and prayer must accompany it. May I be given wisdom and the Christ-spirit to fill this position of leadership.

Vice-President—As vice-president, it is my duty to represent the president in her absence. I seek to uphold and encourage her, to make my loyal support felt.

Recording Secretary—As recording secretary, I keep a record of all the proceedings of the society. My office requires regular attendance at all meetings, and close attention to what takes place. I seek to be "a workman that needeth not to be ashamed" (II Timothy 2:15).

Corresponding Secretary—As corresponding secretary it is my duty to conduct the correspondence of the society, and to perform the duties of the recording secretary in her absence.

Treasurer—As treasurer, I receive all monies, and forward them, through the presbyterial treasurer, as directed by the society. My work requires precision and close attention to detail. I seek to be worthy of the confidence reposed in me.

Thank Offering Secretary—As Thank Offering secretary, I distribute the Thank Offering boxes and literature. I try to keep the thought of gratitude before the society throughout the year. I also plan the annual Thank Offering service.

Literature Secretary—As literature secretary, I have charge of subscriptions to *The Womens Missionary Magazine*, and bring to the attention of the society any literature appropriate for the programs.

Temperance and Reform Secretary—My duty as temperance and reform secretary is to keep the society in touch with the latest information concerning temperance and moral issues, and the need for action.

Efficiency Secretary—As Efficiency Secretary, I seek to increase the efficiency of our society by reminding the group wherein we fall short of the Standard of Efficiency, and doing all in my power to correct these shortcomings.

Prayer Group Secretary—It is my privilege to strengthen and broaden the prayer life of our society. I seek to conduct a Prayer Group or Circle, and to encourage the use of the Prayer Cycle, remembering that "more things are wrought by prayer than this world dreams of."

Junior Superintendent—I make a sincere effort to enroll children under 14 in our Junior Missionary Society. I superintend their meetings, and seek from this group of women encouragement and support in my efforts.

President—You now have an idea of the organization of this one society. Do you realize that scattered over the United States, India, Egypt and the Sudan there are similar societies? You will be thrilled as you read our Magazine, study our mission books, and use the Prayer Cycle, to learn of the great enterprises carried on by these societies.

And now as our secretary adds your names to our roll, may I remind you of your importance as a Member. We need your regular attendance at our meetings, your prayers for definite things we attempt to do, your money to help carry on the missionary enterprise, your intelligent acquaintance with the mission work of our denomination, and your enthusiasm for our organization. May we all be blessed as we work together to spread the knowledge of Christ.

LET US PRAY.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

CHRISTMAS AT FRENCHBURG

It has indeed been a Merry Christmas for all of us at Frenchburg in church, school and community even though snow did not appear for Santa Claus. The evidence of friendship and Christian love was very apparent. Kind friends throughout the church helped us to make much of this occasion, and we want to express to you all our deep appreciation for your every kindness at this Yuletide season.

Did you ever stop long enough to think what the real purpose of Christmas is? The joy that was God's when he gave his only begotten Son was experienced because he *gave*—not *got*. We have seen so often the hustle and bustle of our fellows before Christmas time because we are giving to those who will give back to us. I wish I could really tell you how much joy we get as we give to those who are less fortunate than we, and I wish, too, that I could tell each one of you how very little it takes to make some people happy. If one has never had much, it won't take much to make him happy—and happiness does not come from *things*. And so as you folks sent gifts, contributions of clothing, and cash gifts, we were able to make many, many people happy at this season who would otherwise have had very little and perhaps many would have had nothing. We have tried to write to all who sent contributions, and if we have missed anyone, won't you please let us know? Sometimes packages come to us with poor identification, and we have to guess who sent them from the post mark. If you will please write to us at the time you send a contribution it will help us greatly. I am sure you who have given where you have seen not will be thrice blessed.

"Not what we give but what we share
For the gift without the giver is bare.
Who gives himself, with his alms feeds three,
Himself, his hungering neighbor and Me."

Many of you out of your scantiness, because you loved Christ have given that others may have joy; many have given up pleasures and duties to dress dolls and wrap gifts for your brothers in Christ, and in behalf of all these fine people we wish to thank you for your love, your thoughtfulness, and your sacrifice.

Our school rooms, our girls' dormitory and our teachers' home were attractively decorated with pines, holly, mistletoe, and multi-colored lights.

On Sabbath evening, Dec. 14, our choir gave a splendid service in song under the leadership of Mr. Henry M. Hey. Selections were rendered from the "Messiah" and other Christmas music. An organ and piano duet was given by Miss Martha Baird, primary teacher, and Miss Mary Librook, librarian. Dr. Richard Adler, our physician, played "Holy Night" as a violin solo, and vocal solos were rendered by other members of the choir. We were happy to have our friends from Ezel worship with us at this time.

Thursday evening, Dec. 18th was our dormitory party. Two almost unheard-of luxuries were enjoyed around the festive board on this gala occasion—chicken and ice cream, both made possible by gifts of friends of Frenchburg. Following the dinner hour the merry crowd gathered in the recreation room to see some Christmas films and to await Santa's arrival. The good Saint Nick, alias Henry Hey, had a gift for all those present. On Fri-

day we dismissed our school by the annual Christmas program presented by members of the various rooms. This was also the December meeting of the P.T.A., and after school was dismissed a committee was appointed to fill the boxes for the needy of our community. Each home room had provided articles of food for the boxes.

All faculty members were either visiting in their homes or the homes of friends during the vacation period, and are back again with renewed courage and enthusiasm for the weeks that are ahead. Our teachers are widely scattered—Nebraska, Iowa, Ohio, and Pennsylvania.

Used clothing has been coming in very well the last few weeks, and we thank all of you who have given of your time to this worthy project. We hope that after the Christmas rush you will find time to pack another box of the things you would ordinarily store in the attic and send to us, for the folks are taking our stock almost as fast as we can unpack. This means no reserve. We can use anything, but particularly men's clothing, and we can always use clothing for the children!

Please remember us in this New Year in your devotions so that we can carry on to the glory of God as we serve in your stead.

Cranston, R. I.—The attendance at the Women's meetings has been cut down owing to many women now being employed in factories. The children's week-day classes are conducted regularly with Bible study and various kinds of handwork being the program in each class. The youngest class is constructing the little village of Nazareth from paper, and studying the boyhood and life of Christ. Four new families were gained during the past two months. Many others would come were it not for the opposition which still exists.

Second Italian, Pittsburgh, Pa.—All meetings have been well attended. At a social meeting pictures of Alaska were shown, which were enjoyed and appreciated. One hundred and sixty-nine visits were made in homes and eleven hospitals.

N. S., Pittsburgh, Pa.—There were not as many children as usual in need this Christmas, as many of the fathers were at work. The chief problem has been the families on small pensions. The missionary has endeavored to make Christmas brighter for all.

With the assistance of a friend with a car approximately two hundred calls were made just prior to Christmas. In this way as many were made in one day as would have taken the missionary four days and one dollar and a half for car checks had she gone in the usual manner—namely by foot and bus.

The delinquents are now being looked after. Many Thank Offering talks were given and mission study classes taught five consecutive Wednesday evenings.

Slovan Mission, Burgettstown, Pa.—The missionary reported a serious accident in which "one of our young women was seriously injured." She is the main support of her widowed mother and a young sister. She asks your prayers that if it is His will that her life may be spared. This young woman has been one of the most faithful in attendance and service at the Mission.

The missionary is keeping in touch with the boys from the mission who are in Army camps. One wrote that in his regiment of 1,750 men, 75% attend church. He said, "While the soldiers are not compelled to go to church the environment is such, and the men so spiritually inclined, that they want to go."

Arkansas Valley Presbytery.—The missionary wrote: "I thought Kansas was a 'dry state,' but that has not held good this fall in Wichita."

Where there are not improved streets and sidewalks it has been impossible to get around. From a total of one hundred and forty-eight calls, forty-one persons are either in the

Sabbath School or church service.

The Gospel Team from Sterling College had charge of three services on a recent Sabbath when the pastor was absent. The missionary had charge of the midweek prayer meeting and also the closing service of the Week Day church school which meets every Wednesday. The missionary is being transferred to St. Paul's Community Church in Witchita. She writes, "This new field is one of real interest, and an opportunity to do real missionary work. It is a joy to see people both old and young come to the Lord and accept Him as their Saviour. All praise to His Name. I am only His humble servant."

Tahoma Terrace Mission, Tacoma, Washington—The Sabbath School "Whistling Group" has been definitely placed in the list of organized orchestras of South Tacoma. Twenty-nine boys of primary and intermediate ages meet in regular practice and their help every Sabbath more than compensates for the patience required in rehearsals. Each member has been given a special chair on which his name is written, and sad is the day if even one chair is vacant.

("I hereby recommend a 'Whistling Orchestra' for 'smartie' youngsters to every mission worker." Beth Johnstone).

In preparation for the wedding of one of our girls in our church the primary room was redecorated, drapes and curtains purchased, which added much to brightness that followed the happy occasion. The bride had been a great help, being the only one in the mission able to accompany on the piano. The Presbyterian minister performed the ceremony. "Our choir furnished the music. All the children of the mission had front row seats to witness their first wedding, and long will it be remembered."

"The month of December, 1941, can never be erased from my memory. So many of our children are from soldiers' homes, and the confusion and excitement in our midst cannot be described. We are so near Fort Lewis war seems right at us. The children have been given tags to sew on their garments in preparation for evacuation, and daily there are new orders to upset them. Guard companies patrol S. Tacoma and at strategic points stand watch; an emergency hospital has been made ready and with the many black-outs we should know that we are in war." The missionary adds: "There always will be Christmas—so for that let us rejoice."

Pullman, Washington—The missionary did not have as many "Waffle Suppers" as she had hoped to have, because it was "football" month and many of the students wanted to attend their rallies. However, she did have twenty-two students for supper during the month. Sometimes she invited several and sometimes just one, as she said, "It all depends upon what I want to accomplish that night." However her total guests for the month numbered 90. (Not so bad).

"One of the encouraging things has been that the House mothers in all Dormitories, Sororities and Fraternities are cooperating beautifully. The House Mothers have invited me to come for dinner and give me time to talk to the young folks and let them ask questions."

Seventeen students have become Associate members of the church this year. One united with the church and was baptized. Another has decided to tithe and has asked for a box of church envelopes so that he can pay week by week.

"I am very grateful for everything that shows a forward movement. Please do not forget to pray for us."

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

FEBRUARY 1942 HUNGRY MOON 1942 GREAT SUNS

HOW WE KEPT THE KING'S BIRTHDAY

Perhaps you would like to know how I celebrated my first Christmas Day among the Indians. Needless to say, I was constantly comparing the way Indians and Egyptians react to various things. Sometimes the one, and sometimes the other seemed to have the advantage and I decided that, after all, we were all pretty much alike!

In preparation for the afternoon service on Christmas Day, we had tried to train a number of children and young people to recite pieces, sing carols and to act out the Christmas story in a simple way. This was no small task as we have no Mission school and we have to depend on those who come to us from the Government School, and who are almost entirely from homes that seem entirely indifferent to the Gospel message. However, they did not do badly, even though a few recited their pieces with teeth chattering from nervousness. I remembered how I had often felt when making speeches in the churches! The boy who was to have been Joseph did not present himself as he was "too scared." But we wonder where we could have found room for him anyway because we had to move two people from the platform to make room for the angel when she appeared!

At the close of the children's program, the Rev. Mr. Machamer gave a very nice talk to the two hundred and seventy or more Indians present. He spoke of the uniqueness of Jesus and urged all present to make room in their hearts for the Saviour. After his earnest message, which we hope all will remember, the two Indian elders, both very old, gave short talks, the one in Wasco and the other in English. The one, a tall, dignified Indian, was most impressively dressed in a dark suit, white shirt, bow tie and shining shoes and I was told that he reserved this splendor for the celebration of his Lord's birthday. That was to me the most beautiful thing about the program that day. The other elder sang a solo with a Christmas message, several times repeating the phrase, "And He is my Saviour." I thought that was a fine personal testimony and I was glad that several applauded his message in song.

For some days before Christmas your missionaries had been wrapping up bundles of used clothing and other gifts, sent in by friends in the churches, for deserving and needy Indians, and these, together with many gifts brought by the Indians for their relatives and friends, were piled under the tree on the platform. (Mr. Machamer had decorated the church so that it looked very attractive.) It took almost an hour to distribute these gifts. Among other things I noticed buckskin gloves, beadwork bags and jars of dried berries. As each of our guests left the church (they were with us almost three hours, and some longer) they received an attractive box of candy, also the gift of loving friends in the churches. We hope that any of you who had any part in making our day so happy will rejoice that you had this opportunity to show your love for our Lord, and for these His little ones.

Helen T. Noordewier.

CHRISTMAS AT TAMA

In many ways this is the best Christmas we have had at Tama. Our celebration began with the Community program on Christmas Eve at the Government school auditorium which was well filled with three hundred and fifty Indians and their friends. The program was an acting out of the Christmas story in pantomime by costumed upper-grade children while the rest of the school sang carols appropriate to each tableau. This was presented under the direction of Miss Nutter of the Government school staff whose planning resulted in a beautiful picture of Christ's birth.

The exchange of gifts under the community Christmas tree continues to be a popular feature of this community program. These gifts were distributed by the Indian high school students under the direction of the Tribal Council.

Your missionaries distributed to each family a treat and a package containing gifts for all the family. We appreciate the many donations that made these gifts possible and here again thank those societies and individuals who helped us join with the Indian people in a time of good will.

A new feature of our celebration this year was a four o'clock vesper service here at the Mission Chapel on Christmas afternoon. Members of the congregation, Sabbath School, and Missionary Societies joined in a program which featured the reading of the Christmas story from the Bible and the singing of songs appropriate to each passage. Louis J. Mitchell gave a talk in Mesquakie on the real meaning of Christmas emphasizing God's gift of love—His Son—to us all. Then with the chapel dark except for the Christmas tree lights and candles Miss Ruth Williamson gave "Offero, the Giant" as a very effective reading and a fine climax to the service.

The White Gift offering was received at the close, all going forward to place their gift for the Lord in the white offering basket by the tree.

A time of social fellowship with refreshments followed, the adults gathering in the parsonage and the children in their Sabbath School room in the basement of the chapel. Then all assembled again with the children in their room where they presented to their parents wall mottoes prepared under Miss Williamson's directions. All joined in singing cheery songs before parting. About sixty-five were present.

Mrs. Edward Davenport was not able to be present and several joined a party to sing carols for her outside the window of the Davenport home. A heavy snow was falling that added to the excitement of this new venture for this was the first time such a serenade had been heard in the Reservation.

One of the Indian women said, "This is the best Christmas I have ever had." We greatly appreciate the help of Miss Williamson in making it a Christmas long to be remembered.

F. C. Patterson.

IN EASTERN OKLAHOMA

I was earnestly praying that the Lord would open up the way whereby it would be possible to assist our Indian friends in the full-blood communities (namely Flute Springs or Trail's End and Hungry Mountain District) to have and enjoy a real Christmas this year. I am sure all will rejoice with me that our prayers were answered and that we have received many times over what we asked.

Some few days before Christmas, boxes packed with gifts and clothing for all ages began to arrive, until over two hundred nice gifts were wrapped and arrangements were completed for a nice program and a tree in each community. With money from checks and P. O. money orders, nuts and candies

were bought. Each and every one in the family were made very happy by receiving a gift. Those of you who had a part in making this joy and gladness in the hearts of these people, can understand something of the joy that I feel in my heart.

I have not words to express the appreciation that I feel towards our friends in the United Presbyterian Church for their tokens of good will. A nicer assortment of gifts could not have been arranged if you had seen the needs of the people. Gifts and offerings came from ten churches and societies, and we wish to thank all those who had a part in sharing with us the joy of the Christmas time. With the boxes of gifts and clothing that came too late for Christmas, we had a New Year's celebration too; again each one was remembered and made happy with the nice gifts they had received.

George W. Smith,
Bunch, Okla.

INDIAN ARROWS

The Warm Springs Ladies' Aid held their annual bazaar in the Government Boarding School Auditorium on December 5th. Along with the sale of the fancy work they have been making, they had a rummage sale (donated by the Agency people) and sold cake, coffee, candy, and pop corn.

The sale was well attended by both Indians and white people and they cleared about $130.00. A large part of this money was used to purchase an oil burner for the church. We have been enjoying this wonderful gift.

The Ladies take this opportunity of thanking those who so generously remembered them during the past year.

E. W. M.

The Mission, with the help of the white children, gave a Christmas service for the Government workers on Sabbath, December 21st. Although the weather was unfavorable we had an attendance of 60, with most of the homes being represented. We do wish, that they would attend the other evening services during the year.

The program was made up of recitations by the boys and girls and the Christmas Story presented in pageant form. Candy, furnished by the Ladies' Aid, was given to all the boys and girls.

E. W. M.

TO KNOW HIM

That I might know Him! Let this be life's aim,
Still to explore the wealth stored in His name.
With heaven-taught intelligence to trace
The glories that light up His sinless face:
That I might know His power by day
Protecting, guiding in the upward way;
That I might know His presence, calm and pure,
Changeless midst changes, and midst losses sure;
To fellowship with Him, to sense His might;
To dwell with Him in spirit, day and night;
To walk with Him, as He shall plan, not I,
To cleave to Him and let the world go by;
To love on earth a life of selfless love
To set the mind and heart on things above
Till I shall see him without vision dim
And know Him as I know I'm known by Him.

By *A Hebrew Christian.*

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAY
MARCH

Miss Mary F. Dawson	March 1
Miss Mary C. Thompson	March 4
Miss Minnie Beatty	March 9
Miss Mary Jane McKnight	March 18
Miss Laura B. Walker	March 22
Miss Venna Patterson	March 27
Miss Martha A. Roy	March 27
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29

FELLOWSHIP

Holding His hand, my steadfast feet
May walk the air, the seas;
On life and death His smile falls sweet,
Lights up all mysteries;
Stranger nor exile can I be
In new worlds where He leadeth me.

Not my Christ only; He is ours,
Humanity's close bond;
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell;
Now we are His and all is well.

—*Lucy Larcom.*

A MESSAGE TO MISSIONARIES

We have received a copy of a letter sent by the Board of Missions and Church Extension of the Methodist Church to its foreign missionaries. The message contained in it is so beautiful and so interesting and helpful that we can indorse it fully as our thought for the missionaries in our own United Presbyterian Church. We are giving it here to our Magazine readers that they may realize and appreciate our feeling in connection with the work of our devoted missionaries.

"To the Foreign Missionaries of
The Methodist Church:
Greetings:

"As we meet in this Annual Session (December 1-4, 1941), we are holding in affectionate remembrance all those who have represented, or are now representing, this Board in furthering the Christian enterprise in other lands. We are grateful for their steadfast, sacrificial witness under all circumstances and for the amazing results of their consecrated service. Their record is at once an abiding joy, and a searching challenge, to the Church in the homeland.

"We especially desire to send greetings to all still in active relationship to this Board, whether on the field, on temporary furlough, or on regular furlough. We cannot adequately express to you the appreciation of The Methodist Church but we want you to realize the high esteem in which you are held. Our members are increasingly aware of the vast importance of the missionary task and the incalculable value of what you are doing for the peace and welfare of the whole wide world. For the redemptive grace of God is for both individuals and societies. The meanings of the Gospel become clearer as we understand better its World Mission.

"It is difficult to overstate the crisis today in the life of mankind. Nations are going through unbelievable and indescribable things. We are all caught in these volcanic experiences to a greater or lesser degree, and the end is not yet. Some of you have met the terrific shock of life purposes broken off and the thwarting of careers to which you were assuredly "called of God." So His purposes are hindered and delayed by the mistaken and perverse wills of men—an iniquity in which all nations are involved.

"These are testing days for us all lest we be overwhelmed by pagan moods and attitudes; lest we be lacking in humility and penitence both for ourselves and our nation; lest we lose touch with God; lest our steadfast faith and assurance in Him waver; lest we yield to fear and panic.

"Certain affirmatives we should like to make to you in the name of The Methodist Church and the vaster fellowship of the Church Universal.

"First, the World Mission of the Church is not at an end. It will go on. It is going on. In the midst of the darkness of our time the light is still shining. Never has there been such a realization of the Church as a worldwide society as today. In all nations the hearts of men are grateful for our ecumenical fellowship and there are many powerful tokens of its vitality and spreading usefulness. Witness, among other things, the care for the orphaned missions and the growth of the World Council of Churches, to say nothing of multiplied hidden ministries to stricken hearts in wartorn lands.

"Second, changes have come in our missionary work and others are still to come. Let us not be blind to, or oppose, the creative significance of these changes. Many old things are passing away and new things are at hand. Less and less emphasis is being placed upon denominational societies conceived in a narrow way and thrilling schemes of cooperation are developing. More and more we realize that we have much to learn and receive from our fellow Christians in other lands, as well as a strong obligation to give them all the help that we can. The World Mission must be thought of as a two-way enterprise between the older and younger Churches—each contributing to the larger life of the other.

"Third, no matter what the present breakdown may seem to be in many countries, your work has not been in vain. You and your predecessors have left the mark of Christ upon the nations in many ways. You have laid the foundations of a more abundant life for the bodies, the minds, and the spirits of those among whom you have labored. You have added immeasurably to the physical well being of peoples; children are better cared for and shine in new value; women have been raised to a dignity before unknown; and human rights have become clear enough so that in some sure time they will prevail. How good it is to think of the clean spots that the Christian religion has established where before all was squalor and filth. How good it is to think of lives renewed in Christ and more fruitful through His abundant grace! In all this, you have had a part and though your work seems, and is, incomplete yet the time of its fulfilment is in God's hands. Many things which perplex you may be through His own overruling in the present disasters, the turning of the World Mission into new channels of equal or greater service than heretofore. So God fulfills himself in many ways.

"Fourth, we are thankful that so many of you, who have had your work interrupted in familiar scenes overseas, are being used of God in this country in unexpected and beautiful ways. You are helping to 'keep men on their feet,' to use the language of Job, by your living faith, by your interpretation, by your ministry of reconciliation. Some of you are having rare evangelistic opportunities among those who stem from the nations where you have been serving heretofore. Letters have been received at the Board office reporting glorious happenings, 'as though you had been preparing for them all your life.'

"Your Board is bearing testimony to the Church at home that many of you, in your 'temporary furloughs,' are doing marvelous missionary service. It is not therefore merely a matter of keeping up your support while you are necessarily at home by the turn of events. In a genuine sense it is making provision for *the release of your accumulated missionary powers* in order that you may do a providential missionary task while here in this country.

"Fifth, when we use the word *'temporary'* in speaking of your fur-

loughs, it is by direct intention. We have full confidence that even doors which seem now so tightly shut will be open again. We are continuing our material contributions in all lands where it is possible. We are restudying our policies and programs in order to adjust them to changing situations. We are recruiting and training new missionaries that we may be ready for the times of divine strategy. In many other ways we are testifying to our profound faith in the living God who has work for us to do that Christ may reign in all our hearts.

"So we send you the assurance of our appreciation, of our gratitude, of our affectionate remembrance, and of our loyal support. We are confident, moreover, that in so doing we speak for the entire Church. Our farflung fellowship is unspeakably precious. We lift our hearts in prayer for you and for ourselves, for the Church in distress throughout the world, and for all the peoples in the earth. 'May His Kingdom come, and His will be done!"

ETHIOPIA

Last month we wrote of the prospect of opening up our medical work in Ethiopia and that steps were being taken to send a staff at as early a date as possible. Since that time the United States is in actual warfare and it is not possible for us to take further steps until the war is over. Also in the last month an interesting letter has been received from the Reverend and Mrs. Duncan C. Henry telling of conditions and the wonderful opportunity that has come to them of serving the Ethiopian people in Addis Ababa. They had received a letter from the Minister of Education asking them to take over two large schools in Addis Ababa, Mr. Henry to have charge of the Tafari Makonnen school enrolling more than six hundred boys and Mrs. Henry to supervise the Queen Menan School of four hundred high class girls. They have accepted this responsibility as they will be permitted to teach the Bible and give their pupils fine moral training. The greatest difficulty is the lack of trained teachers. Both Mr. and Mrs. Henry hold college degrees in Education and seem to be well fitted for this work. They have entered into it with enthusiasm and hope that they may be able to do much for these young people while they are waiting for the opening up of full missionary work. Mrs. Henry has had a school enrolling over one hundred on our compound since the middle of June and has enjoyed the work very much. These permissions are real privileges which are not being handed out to all who ask, in fact to a very few.

Our George Memorial Hospital is reported in pretty bad condition as it has been used by the black troops without proper supervision. However, three white nurses from Kenya had arrived and it was hoped that their presence would inspire those in command to clean the place up. They had improved the water service and a few other details, but there is nothing left except the beds. All linens, instruments, dishes and kitchen equipment are lost. The X-ray is in good condition. The motors and generators which formerly supplied electricity are not of much use but power has been brought in from the city and the former seem no longer necessary. The city service will also be much cheaper and seems to be giving good service for X-ray and all.

While we cannot take up our work for the duration of the war, we feel that we should be preparing for our opportunity when it comes to take over the hospital and have the needed supplies ready. We would suggest that societies give some supplies and if possible some money, looking toward the purchase of instruments. Miss Ruth C. Beatty, R.N., out of her experience in this hospital, has given us a list of linens and other supplies that will be necessary:

Sheets (bleached and unbleached) should be 63″x108″.

Draw sheets for wards, unbleached, should be 54″x45″.

Pediatric sheets, bleached or unbleached should be 63″x45″.

Ward blankets should be the regular size—cotton.

Blankets for private rooms should be the regular size—cotton or wool.

There should also be some nursery blankets and some of children's size.

Pillow cases (unbleached for wards) and bleached for private rooms, should be the regular size, 42″x36″.

Unbleached hospital gowns, large size and medium size, in knee length are asked for the wards; those for children from one to six years should be of canton flannel.

Towels, wash cloths, diapers, abdominal binders, breast binders, gauze sponges, and rubber sheeting will also be in demand. In fact anything that is needed in a hospital at home will be needed for our work in Ethiopia and probably it will be necessary to buy new mattresses as well so the opening of the hospital will mean considerable expense. Any supplies made by the societies can be sent to the Women's Board Rooms, 904 Publication Building, Pittsburgh, and money should be given in the regular way—through the Presbyterial treasurer who will in turn forward it to our General Treasurer, Mrs. Harriet S. Boobyer.

THE SUDAN

Again Miss Aulora McIntyre is my only correspondent for the month. Her letter, written on November 11 and received early in January, speaks of her sorrow in hearing of the death of Mrs. J. B. Hill. She continues: "What a life of service she gave! Though not spectacular, it was of such effectiveness for the work of the Kingdom. For many years she has been holding the ropes for us out here and what a comfort it has always been that the work was in such capable hands. I told my teachers about the years of sacrificial service that have been given so freely by Mrs. Hill and other members of the Women's Board and what it has meant to the work in all our fields both at home and abroad. That spirit is so little known here. One of my teachers remarked: 'But here in the East people are different—there is only thought for themselves.' But I reminded her that the Apostle Paul was from the East, as well as all the early Church, and Christ's touch would make the difference."

The work is going well and Miss McIntyre now has five teachers. They go from place to place in the V8 Ford, usually having as many as seven passengers. They hope to be able to take on another worker next year. The work grows so fast they can hardly keep up with it. Miss McIntyre is having the same trouble we in America have in securing necessary tires. She has been able to get two new ones but tires are not procurable at all in Khartoum. She says: "We should have to dismiss our teachers and do about one-tenth of the work if we didn't have the cars."

Miss McIntyre had the joy of spending her thirtieth anniversary in Khartum North. She writes: "How I praise God for these years of precious service He has vouchsafed to me and that I am quite fit now and never have to miss a day's work. . . . We are thankful for many encouragements but would not have those who pray for us forget that there are discouragements as well and things that depress."

The second meeting of the Women's Presbyterial in The Sudan was held in the Girls' Boarding School at Khartum North, September 26-28. Many of the Bible Women took part. Their Thank Offering, amounting to L. E. 29.000 ($145.00) was designated for schools among the Shullas and Nuers.

EGYPT

Dr. W. T. Moore in charge of our Martha McKown Hospital in Tanta, Egypt, reports that they had a very busy summer and fall and everyone will be glad to see winter come and the work slacken because they are short-staffed and everyone is very tired. He managed to get two weeks vacation the last of August—the first time he has had off since Dr. Hutchison left in June, 1939. One of the nurses left for America with the last boat bringing missionaries home. This left only Miss Elizabeth McKibben and three Egyptian nurses to carry the burden.

It is interesting to note the length of time it takes letters to reach America since the war began. One letter written on August 18 was received on December 11 with two letters from the same place that had been written on September 11.

These letters told something of the vacations that had been enjoyed in different places in Egypt and also of the beginning of work in various stations. In The Fayoum Mrs. Ada Dunlap and her Bible women opened up work among the villages and are carrying on as usual. Miss Margaret Bell, writing on September 11, said: "Our school has just opened and we bid fair to have a record attendance. We are thankful to have the same teachers as last year. We shall certainly all be most thankful when our fellow workers who are detained at home are able to come again. The prayers of friends have sustained us in past years and we are counting much on their help this year. We had good results in our Government examinations. In the Government Primary examination we had 100% success — the only school in Fayoum Province, either boys' or girls,' to achieve 100% success. We thank God and our faithful teachers and take courage."

We are sorry to report the death of one who served for many years in our work in Egypt. Miss Rose Minteer died on December 9 at the Biblical College in Boone, Iowa. The Reverend F. C. Patterson of our Indian Mission at Tama conducted the service. Miss Minteer was a volunteer worker in Egypt. She went out in 1903 and gave twenty-eight years of service in our hospitals at Assiut and Tanta and later in the Luxor Girls' Boarding School. In this school she served as teacher, matron and nurse. Because of illness she came to America in 1933 and after a time went to Boone, Iowa, to live. She was happy in being able to minister to others in a place of service and was an inspiration in her Christian living.

INDIA

Every fall two interesting meetings are held in Sialkot City. The first one is called the Sialkot Convention and is a gathering of missionaries and workers from many different missionary organizations and people of India. This meeting lasts for several days and thousands of people are in attendance in the big tent erected for the purpose. Addresses are made by ministers of different denominations and much time is spent in prayer. Our workers take much responsibility for the entertainment of these visiting members. One missionary writes: "The Convention this year was especially rich in spiritual fruit. The inquiry and prayer rooms were crowded and we saw much of the working of the Spirit in changed lives. And even as we saw much of His working there was a tremendous conviction of a deep, hidden working, of things unseen. . . . Robert Cummings was chairman, and Harris Stewart had the Bible Studies on Revelation I—III."

The second meeting is the Annual Meeting of our own Sialkot Mission, at which the business of the past year is reviewed and plans are made for a new year's work. Here too there

was much study of Scripture and prayer. One of the members writes: "Without exception every meeting brought us into the presence of the Most High. The two morning prayer meetings, although each lasted two hours, were not long enough to give us time to pray for all the things that came before us. Two of the evening meetings opened our eyes to the great number of verses praising God and describing His glory. I am sure each of us can truthfully say: 'It was good for us to have been here.' One very interesting part of this meeting was the Sabbath night Vesper Service. Someone asked that we name all those we could think of who at one time or another had served in our India Mission. It was surprising to learn that one hundred and six names were mentioned. Mr. Merriam led in prayer for a blessing on each one named."

India has seemed to us quite remote from the war but since December 7 when Pearl Harbor was attacked and war has gone into the Pacific Ocean and the China Sea we feel that India is not so remote from the danger. We are thankful, however, to know that Dr. Vroon, his wife and baby, and Mr. McGuill arrived safely in India. Word has come also that Mr. and Mrs. Harkness reached the vicinity of Hawaii and had gone on their way to India. We hope that by this time they have reached their destination. All thought of sending out our three missionaries who planned several times in recent months to sail for India has been abandoned; they will have to remain in America during the duration of the war.

Let us be much in prayer that this New Year may bring peace to this troubled world.

GOOD NEWS FROM FAR COUNTRIES

(Continued from Page 347)

pose was to teach some of the larger ones but I found the most important task was to help all of them to understand the ways of a school. I am not sure whether the day had more surprises for the children than it had for me. It was an experience to teach this group of wholly untutored little folks, to sit and to stand. You have never seen children quite like them, hair uncombed, baths infrequent, clothes in need of repair. The babies came along. Little sisters must care for the babies when the mothers are at work. By the time I left I felt that I had a number of staunch little friends among them.

On Sabbath about fifteen of them came back to Sabbath School, unaccompanied by their parents of course, so I had to keep an eye on them. The temperature was 110 in the shade that day and with so many children sitting near me I felt that I had a little furnace at hand.

The description of the school would not be complete without mentioning the women, who come after the day's work is over, women eager to learn to read. The teacher of the school gives this extra service. I have offered a copy of the New Testament to each woman as she becomes able to read it. Thus far I have given but one and this to a woman who is most promising. As we visited one day in a Muslim home, our hostess said to us, "Oh, I know all about Jesus; the woman who comes to clean my house has taught me all about Him." This humble woman, who has told another about Jesus is the one who has won a Testament.

Basti schools do not always flourish. This project is one you may put on your prayer list for its success or failure may thus be decided.

Temperance and Reform Department

BY MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

ALL OUT FOR DEFENSE

"All out for defense." Many times each day this stirring phrase comes to us from radio, newspaper or magazine. We are urged to buy defense bonds and stamps, to accept willingly the inconveniences and substitutes for our usual mode of living. In January, our President set aside a special day for prayer for our country, and we rejoiced in this recognition of God's overruling power.

Thousands of our fine young men are already serving with the armed forces of our nation; thousands more will soon join them in this undertaking. It has been estimated that it requires forty men or women to properly equip and continue to supply one soldier in the field, and so thousands more labor to turn out food, clothing and war material to make these fighting forces effective. On first thought, we are all doing everything possible for defense.

But are we? If the government should neglect to care for the physical needs or the military needs of the soldier, sailor, or marine, an immediate cry would be raised. General George C. Marshall says, "Morale is six times as important as material." Can anyone presume to say what percentage should be given to morale? We are constantly urged to "Remember Those in the Service." How can we forget them? We are responsible for them. We, as Christian women, are charged to see that it is well with the young men. We have no right to expose our sons or our neighbor's sons to unnecessary temptations.

We know beer is sold in the army camps with the consent of those in authority. We know, too, that hard liquor, and other invitations to vice, are available close to these camps. Why must these things be? Neither beer nor liquor ever helped a man to be a better soldier. Napoleon said: "It is only a sober army that can succeed. The foe is less to be feared than wine." Surely France today knows something of the sad results of drink in high places in wartime.

Aside from all moral reasons for abstinence among these clear-eyed young defenders, *any* alcoholic drink definitely impedes efficiency. We all recognize this. In 1917, an officer in France chose the best marksmen in his regiment and scored them as they shot at a target 200 meters distant. Each one was then given a glass of brandy and his accuracy was again tested. After tabulation, it was found that these soldiers were 30% less skillful in rapid firing and 50% less skillful in slow firing. This is only one experiment but many cases could be cited proving the dangerous effect of alcoholic drinks on muscular coordination. What chance has a soldier who is even slightly intoxicated against one who is mentally alert? What chance has a flier against an enemy plane if his hand and eye are not quick and sure? What chance has a country if her defenders are unnecessarily handicapped by drink?

Write your Congressmen. Urge them to safeguard our soldiers by banning liquor in camps and their environs. It will be one more aid to "All out defense."

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

A PLAINTIVE PLAINT

It is not at all querulous. It merely describes a lamentable situation, and it relates to the Reading Course.

When the Reading Course Plan was developed it stated that books might be procured at Public Libraries, from any book store, or through the Literature Department.

Now the Literature Department is *not* a book store. We are not licensed as such. With the exception of Mission Study Books or books related directly to Missionary Program Building, we are not supposed to handle books. Therefore we do not keep in stock large quantities of the books listed on our Reading Course, but instead buy them in limited quantity from the regular book store as orders come in.

On the Reading Course there are several choices of book. It is natural and quite right that Presbyterial Literature Secretaries should wish to have the complete list on their tables for examination by prospective readers. No book store can send out on approval simultaneously or in quick succession to—shall we say *ten*, which is not unusual—presbyterial meetings the full Reading Course List. So the Literature Department, in its desire to foster the missionary reading as much as possible, purchases enough of the books to satisfy the demand.

A quick calculation of the current list shows that it has a total value of $13.15. Ten such lists represent a considerable sum, especially for a department that works, not upon a specific budget, but upon a revolving fund. Furthermore, that *ten* is not all. Before unsold books are returned, more orders come in and more books must be purchased—and more—and more.

Now if all of these books were sold, it would be a most satisfactory turnover of funds. But here is the peak of our plaint. After many days, books begin to return—dollar books, two dollar books, three dollar books and up on to the shelf they go, until there is a long row of them meaning to us money tied up as tightly as the gold in Kentucky; for the season is ended and the books are not sold.

Such business procedure might easily break us.

If unsold books were returned at once, *the very next day after the presbyterial meeting*, they might be used in subsequent orders and thus save needless expenditure.

It is Presbyterial Literature Secretaries that can hush this lament.

PRAYER CYCLE

The 1942 Prayer Cycle with its fold-in maps is ready. It is well to order early in the year. The price remains the same: 10 cents each, $1.00 per doz., $7.50 per 100.

WORLD DAY OF PRAYER

February 20, 1942, is the date. Orders should be sent now to avoid disappointment. The Handbook for Leaders is 10 cents. Programs, 2 cents each. Posters, 5 cents.

For March Programs, see page 365.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne
1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1933—Sialkot City
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1933—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1933—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Evelyn M. McKelvey, R.N., 1933—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910
334 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Kate E. Spencer, 1918
E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911
926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
1239 Filmore St., Frankford, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Beni
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Beni
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1933—Luxor
Miss Edna B. Sheriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909
5th Ave., St. Joseph, Mo.
Miss Mary F. Dawson, 1922
112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926
235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918
2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923
1011 S. Parkview St., Los Angeles, Calif.
Miss Mary L. Thompson, 1917—Tarkio, Mo.

THE SUDAN

Miss Mary E. Cole, 1919—Omdurman
Miss Una Cole, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1933—Khartum North
Miss C. Blanche Soule, 1921—Nasir
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Ruth Beatty, R.N., (Formerly of Ethiopia)
c/o Mrs. Sydney Smith, Reedsville, Pa.
Miss Isabel Blair, 1922
80 Brownson Ave., Washington, Pa.
Miss Ray Huffman, R.N., 1924
235 East 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922
235 East 49th St., New York, N. Y.
Miss E. Verna Pillow, 1930—Sterling, Kans.

* Retired.

A Little Time Apart

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the Word of God and prevailed.

—*The Acts* 19:19, 20.

Paul Preaching at Ephesus—Dore

WITNESSING FOR THE WORD

Out of our lives let us cast the dross —
All that would hinder our upward climb —
Dregs from a selfish and sinful life,
Scum of stagnation, and mischief's slime.

Let us have courage and will to cast
Into the flames of repentant hearts
All that has kept us apart from God —
Refuse of hatred and evil arts.

Let us return to the things of God;
Feast on His Word and His love sublime;
Fill all our days with His service sweet,
Speeding His Message to every clime:

Thus from our lives let us cast all dross;
Then shall we ever hold forth His Cross.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

BOOKS! BOOKS! BOOKS!

Books! Books! Books!
And we thank Thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach!
For the maze of them,
And the blaze of them,
For the ways they open to us,
And the rays that they shoot through us!

Books! Books! Books!
And we thank Thee, God,
For the light in them;
For the might in them,
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throngs of folk they bring to us,
And the songs of hope they sing to us!

Books! Books! Books!
And we thank Thee, God,
For the deep in them;
For the rhythmic swing
And sweep of them;
For the croon in them,
And the boon in them;
For the prayers they pray
And the doubts they slay;
For the do in them
And the true in them;
For the burdens of life they lift for us,
And vision unending, their gift to us.

—William L. Stidger.